

CONFIDENTIAL.

No. 25 of 1915.

REPORT

ON

INDIAN NEWSPAPERS AND PERIODICALS IN BENGAL

FOR THE

Week ending the 19th June 1915.

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PART I OF WEEKLY REPORT.

List of Indian Newspapers and Periodicals.

[As it stood on the 1st January 1915.]

NOTE.—(N)—Newspapers. (P)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Assamese.</i>				
1	"Banhi" (P) ...	Calcutta ...	Monthly ...	Lakshmi Narayan Bezborua, Hindu, Brahmin ; age about 46 years.	500
	<i>Bengali.</i>				
2	"Alaukik Rahasya" (P) ...	Calcutta ...	Monthly ...	Kshirod Prasad Vidyabinod, Brahmin ; age 56 years.	700
3	" Alochana " (P) ...	Howrah ...	Do. ...	Jogendra Nath Chatterji, Hindu, Brahmin ; age 48 years.	500
4	"Ananda" (P)	Mymensingh ...	Do. ...	Mahesh Chandra Bhattacharyya, Hindu, Brahmin.	500
5	"Ananda Sangit Patrika" (P).	Calcutta ...	Do. ...	Pratibha Devi, Hindu, Brahmin ; age 45 years.	200
6	"Anjali" (P) ...	Do. ...	Do. ...	Krishna Behari Dutta, age 29 years	200
7	"Archana" (P) ...	Do. ...	Do. ...	Keshab Chandra Gupta, Hindu, Baidya ; age about 36 years.	800
8	"Arghya" (P) ...	Do. ...	Do. ...	Amulya Charan Sen, Hindu, Tambuli ; age 37 years.	700
9	"Aryya Kayastha Pratibha" (P).	Faridpur ...	Do. ...	Kali Prasanna Sarkar, Hindu, Kayastha ; age 75 years.	1,000
10	"Avasar" (P) ...	Calcutta ...	Do. ...	Lal Behari Datta, Hindu, Tanti ; age 50 years.	1,600
11	"Ayurveda Bikas" (P) ...	Dacca ...	Do. ...	Sudhanshu Bhushan Sen, Hindu, Baidya ; age about 41 years.	600
12	"Baidya Sammilani" (P) ...	Do. ...	Do. ...	Bikrampur, Ambastha Sammilani, Dacca,	1,000
13	"Baishnava Samaj" (P) ...	Calcutta ...	Bi-monthly ...	Surendra Mohan Adhikary ...	500
14	"Baisya Patrika" (P) ...	Jessore ...	Monthly ...	Prasanna Gopal Roy, Hindu, Barui ; age 55 years.	500
15	"Balak" (P) ...	Calcutta ...	Do. ...	J. M. B. Duncan ...	5,500
16	"Bamabodhini Patrika" (P)	Db. ...	Do. ...	Sukumar Dutt, Brahmo ; age 43 years.	700
17	" Bangabandhu " (P)	Dacca ...	Do. ...	Ishan Chandra Sen, Brahmo ; age 57 years.	150
18	"Bangali" (N) ...	Calcutta ...	Daily
19	"Bangaratna" (N) ...	Krishnagar ...	Weekly ...	Kanai Lal Das, Hindu, Karmakar ; age 30 years.	1,550
20	" Bangavasi " (N) ...	Calcutta ...	Do. ...	Behary Lal Sarkar, Hindu, Kayastha ; age 58 years.	19,000
21	" Bankura Darpan " (N).	Bankura ...	Do. ...	Rama Nath Mukharji ; age 54 years	453
22	" Barisal Hitaishi " (N)	Barisal ...	Do. ...	Durga Mohan Sen, Hindu, Baidya ; age 37 years.	625
23	" Basumatl " (N) ...	Calcutta ...	Do. ...	Sasi Bhushan Mukherji and Haripada Adhikary ; age 48 years.	14,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation
<i>Bengali—continued.</i>					
24	"Bhakti" (P) ...	Howrah ...	Monthly ...	Dines Chandra Bhattacharya, Hindu, Brahmin ; age 29 years.	600
25	"Bharat Laxmi" (P) ...	Calcutta ...	Do. ...	Rahdha Nath De, Subarnabanik ; age about 35 years.	1,000
26	"Bharati" (P) ...	Do. ...	Do. ...	Srimati Swarna Kumari Devi, Brahmo ; age about 49 years.	9,000
27	"Bharatmalila" ...	Dacca ...	Do. ...	Srimati Saraju Bala Dutta, Brahmo ; age 33 years.	450
28	"Bharat Nari" (P) ...	Calcutta ...	Do. ...	Ananda Chandra Gupta ; Baidya ...	1,000
29	"Bhisak Darpan" (P) ...	Do. ...	Do. ...	Rai Sahib Giris Chandra Bagchi ...	250
30	"Bharatbarsha" (P) ...	Do. ...	Do. ...	Amulya Charan Ghosh Vidyabhusan, Kayastha ; age 39 years ; and Jaladhar Sen, Kayastha, age 51 years.	4,000
31	"Bidushak" (P) ...	Do. ...	Do. ...	Kshetra Nath Banerji, Brahmin ; age 41 years.	200
32	"Bijnan" (P) ...	Do. ...	Do. ...	Dr. Amrita Lal Sarkar, Satgope ; age about 43 years.	300
33	"Bikrampur" (P) ...	Mymensingh ...	Do. ...	Jogendra Nath Gupta, Hindu, Baidya ; age 35 years.	500
34	"Birbhum Varta" (N) ...	Suri ...	Weekly ...	Devendra Nath Chakravarti, Hindu, Brahmin ; age 41 years.	997
35	"Birbhumi" (P) ...	Calcutta ...	Monthly ...	Kulada Prasad Mallik, Hindu, Brahmin ; age 34 years.	1,000
36	"Birbhum Vasi" (N) ...	Rampur Hât ...	Weekly ...	Satkowri Mukherji, Hindu, Brahmin ; age 45 years.	700
37	"Brahman Samaj" (P) ...	Calcutta ...	Do. ...	Pandit Basanta Kumar Tarkanidhi...	1,000
38	"Brahma Vadi" (P) ...	Barisal ...	Monthly ...	Manamohan Chakravarti, Brahmo ; age 52 years.	660
39	"Brahma Vidya" (P) ...	Calcutta ...	Do. ...	Rai Purnendu Narayan Singh Bahadur and Hirendra Nath Dutta, Hindu, Kayastha.	800
40	"Burdwan Sanjivani" (N).	Burdwan ...	Weekly ...	Prabodhananda Sarkar, Hindu, Kayastha ; age 24 years.	400
41	"Byabasay O Baniya" (P) ...	Calcutta ...	Monthly ...	Sachindra Prosad Basu, Brahmo ; age 37 years.	900
42	"Chabbis Pargana Vartavaha" (N).	Bhawanipur ...	Weekly ...	Abani Kanta Sen, Hindu, Baidya ; age 31 years.	800
43	"Charu Mihir" (N) ...	Mymensingh ...	Do. ...	Vaikantha Nath Sen, Hindu, Kayastha ; age 42 years.	800
44	"Chhatra" (P) ...	Dacca ...	Monthly ...	Sasibhusan Mukherji, Hindu, Brahmin ; age about 49 years.	500
45	"Chikitsa Prakas" (P) ...	Nadia ...	Do. ...	Dhirendra Nath Halder, Hindu, Gandabanik ; age 33 years.	400
46	"Chikitsa Sammilani" (P) ...	Calcutta ...	Do. ...	Kaviraj Sital Chandra Chatterji, Hindu, Brahmin.	500
47	"Chikitsa Tatva Vijnan" (P) ...	Do. ...	Do. ...	Binode Lal Das Gupta, Vaidya ; age 45 years.	300
48	"Chinsura Vartavaha" (N).	Chinsura ...	Weekly ...	Dina Nath Mukherji, Brahmin ; age 49 years.	1,000
49	"Dainik Chandrika" (N).	Calcutta ...	Daily except on Thursdays.	Panchcowri Banerji, Hindu, Brahman ; age 48 years.	4,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
50	"Dainik Basumati" (N) ...	Calcutta ...	Daily ...	Sasi Bhushan Mukherji, Hindu, Brahmin ; age about 48 years, and others.	3,000
51	"Dacca Prakas" (N)	Dacca ...	Weekly ...	Sasi Bhushan Biswas, Hindu ...	800
52	"Darsak" (N) ...	Calcutta ...	Do. ...	Satis Chandra Bhattacharji, Brahmin ; age about 40 years.	2,00
53	"Dharma-o-Karma" (P) ...	Do. ...	Quarterly ...	Sarat Chandra Chowdhuri, Hindu, Brahmin.	1,000 to 1,200
54	"Dharma Tatva" (P) ...	Do. ...	Fortnightly ...	Vaikuntha Nath Ghosh, Brahmo ...	300
55	"Dharma Pracharak" (P) ...	Do. ...	Monthly ...	Nrisingha Ram Mukherji, Hindu, Brahmin ; age 52 years.	2,00
56	"Diamond Harbour Hitaishi" (N).	Diamond Harbour	Weekly ...	Mohendra Nath Tatwanidhi, Hindu, Mahisya ; age 53 years.	2,500
57	"Dhruba" (P) ...	Ditto ...	Monthly ...	Birendra Nath Ghosh, Hindu, Kayastha ; age 38 years.	490
58	"Education Gazette" (N) ...	Chinsura ...	Weekly ...	Kumatdeo Mukherji, Brahmin ; age 25 years.	1,500
59	"Faridpur Hitaishini" (N).	Faridpur ...	Do. ...	Raj Mohan Majumdar, Hindu, Vaidya ; age about 78 years.	900
60	"Galpa Lahari" (P) ...	Calcutta ...	Monthly ...	Jnanendra Nath Basu, Hindu, Kayastha ; age 37 years.	2,000
61	"Gambhira" (P) ...	Malda ...	Bi-monthly ...	Krishna Charan Sarkar, Hindu, Kayastha ; age about 35 years.	300
62	"Gaud-duta" (N) ...	Do. ...	Weekly ...	Krishna Chandra Agarwalla, Hindu, Baidya.	400
63	"Grihastha" (P) ...	Calcutta ...	Monthly ...	Sarat Chandra Dev, Kayastha ; age 57 years.	500
64	"Hakim" (P) ...	Do. ...	Do. ...	Masihar Rahaman, Muhammadan ; age 32 years.	500
65	"Sri Gauranga Sevaka" (P)	Murshidabad ...	Do. ...	Lalit Mohan Banarji, Hindu, Brahmin ; age 57 years.	600
66	"Hindu Ranjika" (N) ...	Rajshahi ...	Weekly ...	Kachimuddin Sarkar, Muhammadan ; age 41 years.	290
67	"Hindu Sakha" (P) ...	Hooghly ...	Monthly ...	Raj Kumar Kavyathirtha, Hindu, Brahmin.	200
68	"Hitavadi" (N) ...	Calcutta ...	Weekly ...	Chandrodaya Vidyavinode, Hindu, Brahman ; age 50 years.	37,000
69	"Islam-Rubi" (N) ...	Mymensingh ...	Do. ...	Maulvi Maziuddin Ahmad, Muslim ; age about 34 years.	700
70	"Jagat-Jyoti" (P) ...	Calcutta ...	Monthly ...	Jnanatana Kaviraj, Buddhist ; age 57 years.	700
71	"Jagaranj" (N) ...	Bagerhat ...	Weekly ...	Amarendra Nath Basu, Hindu, Kayastha.	About 300
72	"Jahannabi" (P) ...	Calcutta ...	Monthly ...	Sudhakrista Bagchi, Hindu, Brahmin ; age 31 years.	600
73	"Jangipur Samoad" (N) ...	Murshidabad ...	Weekly ...	Sarat Chandra Pandit, Hindu, Brahmin.	About 100

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<i>Bengali—continued.</i>					
74	"Janinabhum" (P) ...	Calcutta	Weekly	Jatindranath Dutta, Hindu, Kayas- tha ; age 31 years.	300
75	"Jasohar" (N) ...	Jessore	Do.	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
76	"Jubak" (P) ...	Santipur	Monthly	Jnananda Pramanik, Brahmo ; age 40 years.	300
77	"Jugi-Sammilani" (P) ...	Comilla	Do.	Radha Govinda Nath, Hindu, Jugi ; age about 35 years.	1,500
78	"Jyoti" (N) ...	Chittagong	Weekly	Kali Shankar Chakravarty, Brahmin ; age 48 years.	2,000
79	"Kajer-Loke" (P) ...	Calcutta	Monthly	Saroda Prasad Chatterji, Brahmin ; age 48 years.	350
80	"Kalyani" (N) ...	Magura	Weekly	Blaweswar Mukherji, Brahmin ; age 50 years.	300
81	"Kangal" (P) ...	Calcutta	Monthly	Akmauddin Pradhan, Muhammedan ; age 20 years.	100
82	"Kanika" (P) ...	Murshidabad	Do.	Umesh Chandra Bhattacharya, Hindu, Brahmin ; age 39 years.	150
83	"Karmakar Bandhu" (P) ...	Calcutta	Do.	Banamali Seth, Hindu, Swastika ; age 44 years.	500
84	"Kasipur-Nibasi" (N) ...	Barisal	Weekly	Pratap Chandra Mukharji, Hindu, Brahman ; age 69 years.	500
85	"Kayastha Patrika" (P) ...	Calcutta	Monthly	Upendra Nath Mitra, Hindu, Kay- astha ; age 33 years.	750
86	"Khulnabasi" (N) ...	Khulna	Weekly	Gopal Chandra Mukharji, Hindu, Brahman ; age 53 years.	350
87	"Krishak" (P) ...	Calcutta	Monthly	Nikunja Bihari Datta, Kayastha ; age 41 years.	1,000
88	"Krishi Samvad" (P) ...	Dacca	Do	Nishi Kanta Ghosh ; age about 35 years.	1,000
89	"Kshristya Bandhav" (P) ...	Do.	Do.	Mathura Nath Nath, Christian ; age about 51 years.	500
90	"Kushadaha" (P) ...	Do.	Do.	Jagindra Nath Kundu, Hindu, Brahma ; age 37 years.	500
91	"Mahajan Bandhu" (P) ...	Do.	Do.	Raj Krishna Pal, Hindu, Tambuli ; age 45 years.	400
92	"Mahila" (P) ...	Do.	Do.	Revd. Braja Gopal Neogi, Brahmin ; age 60 years.	200
93	"Mahila Bandhav" (P) ...	Do.	Do.	Miss K. Blair ; age 60 years	500
94	"Mahishya Mahila" (P) ...	Do.	Do.	Srimati Krishna Bhabani Biswas ...	300
95	"Mahisya Samaj" (P) ...	Do.	Do.	Narendra Nath Das, Hindu, Kaivarta	1,200
96	"Mahisya-Surhid" (P) ...	Diamond Harbour	Do.	Haripada Haldar, Hindu, Kaivarta ; age 81 years.	350
97	"Malancha" (P) ...	Calcutta	Do.	Kali Prasanna Das Gupta ; Hindu, Vaidya ; age 45 years.	1,500
98	"Malda Samachar" (N) ...	Malda	Weekly	Kaliprasanna Chakravarty, Hindu, Brahmin.	1,100
99	"Manasi" (P) ...	Do.	Do.	Subodh Chandra Dutt and others, Hindu, Kayastha ; age 40 years.	2,000
100	"Mandarinala" ...	Do.	Do.	Umesh Chandra Das Gupta, Hindu, Brahmo ; age about 57 years.	400

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<i>Bengali—continued.</i>					
101	"Medini Bandhab" (N)	Midnapore	Weekly	Gossaindas Karan, Hindu, Satgope ; age 26 years.	500
102	"Midnapore Hitalshi" (N).	Do.	Do.	Manmatha Nath Nag, Hindu, Kayas- tha ; age 38 years.	1,700
103	"Moslem Hitalshi" (N).	Calcutta	Do.	Shaikh Abdur Rahim and Mozum- mul Haque.	6,800
104	"Muhammadi" (N)	Do.	Do.	Muhammed Akram Khan, Musalman ; age 40 years ; and Maulvi Akbar Khan.	About 7,000
105	"Mukul" (P)	Do.	Monthly	Hem Chandra Sarker, Brahmo ; age 40 years.	450
106	"Murehdabad Hital- shi" (N).	Saidabad	Weekly	Banwari Lal Goswami, Hindu, Brahmin ; age 50 years.	250
107	"Nabagraha Prasanga" (P)	Mymensingh	Monthly
108	"Nandini" (P)	Howrah	Do.	Ashutosh Das Gupta Mahallanabis, Hindu, Baidya ; age 32 years.	500
109	"Natya Mandir" (P)	Calcutta	Do.	Mani Lal Banerji, Hindu, Brahmin ; age 34 years.	700
110	"Narayan" (P)	Do.	Do.	Mr. Chitta Ranjan Das, Hindu ; age 48 years.	2,000
111	"Nava Vanga" (N)	Chandpur	Weekly	Harendra Kishor Ray, Hindu, Kayastha ; age 26 years.	400
112	"Nayak" (N)	Calcutta	Daily	Ray Kumar Sen Gupta, Hindu ; age 35 years.	1,000
113	"Navya Bharat" (P)	Do.	Monthly	Devi Prasanna Ray Chaudhuri, Brahma ; age 62 years.	1,000 to 1,500
114	"Nihar" (N)	Contai	Weekly	Madhu Sudan Jana, Brahma ; age 55 years.	500
115	"Nirjhar" (P)	Calcutta	Quarterly	Srish Chandra Ray, Kayastha ; age about 50 years.	500
116	"Noakhali Sammilani" (N)	Noakhali Town	Weekly	Fazlar Rahman, Muhammadan ; age 30 years.	500
117	"Pabna Hitalshi" (N)	Pabna	Do.	Basanta Kumar Vidyabinode Bhatta- charyya, Hindu, Brahman.	650
118	"Pakshik Patrika" (P)	Serampore	Fortnightly	Basanta Kumar Basu, Hindu, Kayastha ; age 35 years.	500
119	"Pallivashi" (N)	Kalna	Weekly	Sashi Bhushan Banerji, Hindu, Brahmin ; age 50 years.	200
120	"Pallivarta" (N)	Bongong	Do.	Charu Chandra Ray, Hindu, Kayastha ; age 44 years.	500
121	"Pantha" (P)	Calcutta	Monthly	Rajendra Lal Mukharji	800
122	"Patake" (P)	Do.	Do.	Hari Charan Das, Hindu, carpenter by caste.	500
123	"Prabahini" (N)	Do.	Weekly	Panchkari Banerji, Hindu, Brahmin	3,000
124	"Prachar" (P)	Jayanagar	Monthly	Revd. G. C. Dutt, Christian ; age 48 years.	1,400
125	"Praja Bandhu" (N)	Tippera	Fortnightly	Purna Chandra Chakraverti, Kai- varta Brahmin ; age 32 years.	210
126	"Prajapati" (P)	Do.	Monthly	Jnanendra Nath Kumar	1,500
127	"Prakriti" (P)	Do.	Do.	Devendra Nath Sen	800

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<i>Bengali—continued.</i>					
128	"Prantavasi" (N)	Netrakona	Fortnightly	Joges Chandra Chowdhuri, Brahmin	800
129	"Prasun" (N)	Katwa	Weekly	Banku Behari Ghosh. Goala; age 44 years.	575
130	"Pratihar" (N)	Berhampore	Do.	Kamakshya Prasad Ganguly, Hindu, Brahmin; age 67 years.	506
131	"Pratima" (P)	Calcutta	Monthly	Hari Sadhon Mukharji, Brahmin; age 40 years.	500
132	"Prativasi" (P)	Do.	Do.	Satya Charan Mitra, Kayastha; age 32 years.	500
133	"Pravasi" (P)	Do.	Do.	Ramanunda Chatterji, M.A., Brahmo; age 56 years.	5,000
134	"Priti" (P)	Do.	Do.	Pransankar Sen, M.A., Hindu, Baidya; age 31 years.	300
135	"Rahasya Prakash" (P)	Do.	Do.	Purna Chandra De, Subarnabanik; age 34 years.	300
136	"Rajdutt" (P)	Do.	Do.	Rev. Rasra Maya Biswas, Christian; age 32 years.	700
137	"Rangpur Darpan" (N)	Rangpur	Weekly	Sarat Chandra Majumdar, Hindu, Brahmin; age 48 years.	400
138	"Rangpur Sahitya Patrika" (P)	Parisad Do.	Quarterly	Panchanan Sarkar, M.A., B.L., Hindu, Rajbansi.	500
139	"Ratnakar" (N)	Asansol	Weekly	Satya Kinkar Banerji; age 31 years; Hindu, Brahmin.	200
140	"Sabuj Patra" (P)	Calcutta	Monthly	Pramatha Nath Chaudhuri, Brahmin; age about 40 years.	500
141	"Sadhak" (P)	Nadia	Do.	Satis Chandra Viswas, Hindu, Kairvarta; age 33 years.	200
142	"Sahitya" (P)	Calcutta	Do.	Suresh Chandra Samajpati; age about 47 years.	3,000
143	"Sahitya Parisad Patrika" (P)	Do.	Quarterly	Mahamahopadhyaya Satis Chandra Vidyabhusan, Hindu, Acharyya by caste; age 50 years.	1,800
144	"Sahitya Sanhita" (P)	Do.	Monthly	Shyama Charan Kaviratna, Brahmin; age 61 years.	500
145	"Sahitya Samvad" (P)	Howrah	Do.	Pramatho Nath Sanyal, Hindu, Brahmin; age 35 years.	1,300
146	"Saji" (P)	Calcutta	Do.	Kshetra Mohan Gupta	300
147	"Samaj" (P)	Do.	Do.	Radha Govinda Nath	700
148	"Samaj Bandhu" (P)	Do.	Do.	Adhar Chandra Das	450
149	"Samaj Chitra" (P)	Dacca	Do.	Satish Chandra Roy	300
150	"Samay" (N)	Calcutta	Weekly	Jnanendra Nath Das, Brahmo; age 61 years.	About 1,000
151	"Sammilan" (P)	Do.	Quarterly	Kunja Behari Das, a barber by caste	200
152	"Sammilani" (N)	Do.	Fortnightly	Kali Mohan Bose, Brahmo; age about 42 years.	300
153	"Sammilani" (P)	Do.	Monthly	Bijay Krishor Acharyya, B.A., LL.B., Christian; age 47 years.	400
154	"Sandes" (P)	Do.	Do.	Upendra Kishore Roy Chowdhury, Brahmo; age 46 years.	3,000
155	"Sanjivani" (N)	Do.	Weekly	Sivanath Sastri, M.A., and others	6,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
156	"Sankalpa" (P) ...	Calcutta ...	Monthly ...	Amulya Chandra Ghosh, Kayastha ; age about 34 years.	2,000
157	"Sansodhini" (N) ...	Chittagong ...	Weekly ...	Kashi Chandra Das Gupta, Brahmo ; age about 60 years.	400
158	"Saswati" (P) ...	Calcutta ...	Monthly ...	Nikhil Nath Roy, Kayastha ; age 50 years.	500
159	"Sebak" (P) ...	Dacca ...	Do. ...	Harananda Gupta, Brahmo ...	300
160	"Senapati" (P) ...	Calcutta ...	Do. ...	Revd. W. Carey ; age 58 years ...	200
161	"Serampore" (N) ...	Serampore ...	Weekly ...	Basanta Kumar Basu, Hindu, Kayastha ; age 35 years.	400
162	"Sisu" (P) ...	Calcutta ...	Monthly ...	Baradakanta Majumdar, Hindu, Kayastha ; age 40 years.	5,000
163	"Saurabha" ...	Dacca ...	Do. ...	Kedar Nath Majumdar, Hindu, Kayastha ; age 41 years.	1,000
164	"Siksha-o-Swasthya" (P) ...	Calcutta ...	Do. ...	Atul Chandra Sen, M.A., B.L., Baidya ; age 40 years.	200
165	"Sikshak" (P) ...	Barisal ...	Do. ...	Revd. W. Carey ; age 57 years ...	125
166	"Siksha Prachar" (P) ...	Mymensingh ...	Do. ...	Maulvi Moslemuddin Khan Chowdhury ; age 37 years.	1,000
167	"Siksha Samachar" (N) ...	Dacca ...	Weekly ...	Abinas Chandra Gupta, M.A., B.L., Vaidya ; age 38 years.	1,500
168	"Snehamayi" (P) ...	Do. ...	Monthly ...	Revd. A. L. Sarkar ...	700
169	"Sopan" (P) ...	Do. ...	Do. ...	Hemendra Nath Datta, Brahmo ; age 37 years.	250
170	"Sri Nityananda Sebak" (P)	Murshidabad ...	Do. ...	Avinash Chandra Kavyatirtha, Brahmin ; age 47 years.	400
171	"Sri Baishnav Dharma Prachar" (P).	Burdwan ...	Do. ...	Krishna Behari Goswami, Brahmin ; age 30 years.	300
172	"Sri Sri Vaishnava Sangini" (P).	Calcutta ...	Do. ...	Madhusudan Das Adhikari, Vaishnab ; age 32 years.	600
173	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika" (N).	Do. ...	Weekly ...	Rasik Mohan Chakravarti, Brahmin ; age 42 years.	1,600
174	"Sumati" (P) ...	Dacca ...	Monthly ...	Purna Chandra Ghosh, Kayastha ; age 41 years.	431
175	"Suprabhat" (P) ...	Calcutta ...	Do. ...	Sm. Kumudini Mitra, Brahmo ; age 31 years.	900
176	"Suraj" (N) ...	Pabna ...	Weekly ...	Kishori Mohan Roy, Hindu, Kayastha ; age 39 years.	500
177	"Suhrit" (P) ..	Calcutta ...	Monthly ...	Hari Pada Das, B.A., Brahmo ; age 31 years.	300
178	"Surabhi" (P) ...	Contai ...	Do. ...	Baranashi Banerji, Hindu, Brahmin ; age 46 years.	300
179	"Swarnakar Bandhav" (P)	Calcutta ...	Do. ...	Nagendra Nath Shee, M.A., goldsmith by caste ; age 42 years.	500
180	"Swastha Samachar" (P) ...	Do. ...	Do. ...	Dr. Kartik Chandra Bose, M.B. ...	4,000
181	"Tambuli Patrika" (P) ...	Do. ...	Do. ...	Rajendra Nath Som, Tambuli ; age 33 years.	600

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—concluded.</i>					
182	"Tambuli Samaj" (P) ...	Calcutta ...	Monthly ...	Rajkristo Paul and others, Hindu, Tambuli ; age 37 years.	300
183	"Tapaban" (P) ..	Do. ...	Do. ...	Shyama Charan Sarkar, Hindu, Kayastha ; age 40 years.	700
184	"Tattwa Kaumudi" (P) ...	Do. ..	Fortnightly ...	Lalit Mohan Das, M.A., Brahmo ; age 43 years.	500
185	"Tattwa Manjari" ...	Do. ...	Monthly ...	Kali Charan Basu ; age about 42 years.	600
186	"Tattwa-bodhini Patrika" ...	Do. ...	Do. ...	Rabindra Nath Tagore, Brahmo ; age 53 years.	300
187	"Theatre" (N)* ...	Do. ...	Weekly ...	Moni Lal Banerji, Brahmin ; age about 30 years.	800
188	"Toshini" (P) ...	Dacca ...	Monthly ...	Anukul Chandra Gupta, Baidya ; age 43 years.	1,250
189	"Trade Gazette" (P) ...	Calcutta ...	Do. ...	Kamal Hari Mukherji ...	900 to 1,000
190	"Triveni" (P) ...	Gachha ...	Do. ...	Satis Chandra Chakravarti, Brahmin ; age 41 years.	100
191	"Tripura Hitaisli" (N) ...	Comilla ...	Weekly ...	Afazuddin Ahmad ...	600
192	"Uchchasa" (P) ...	Calcutta ...	Monthly ...	Bhabataran Basu, Hindu, Kayastha ; age 34 years.	150
193	"Udbodhana" (P) ...	Do. ...	Do. ...	Swami Saradananda ...	1,500
194	"United Trade Gazette" (P) ...	Do. ...	Do. ...	Narayan Krishna Goswami, Brahmin ; age 29 years.	3,000 to 10,000
195	"Upasana" (P) ...	Murshidabad ...	Do. ...	Radha Kamal Mukherji, Hindu, Brahmin ; age 27 years.	100
196	"Utsav" (P) ...	Calcutta ...	Do. ...	Ramdayal Majumdar, M.A., and others.	1,000
197	"Yamuna" (P) ...	Do. ...	Do. ...	Phanindra Nath Pal, B.A., Kayastha ; age 31 years.	900
198	"Vartavaha" (N) ...	Ranaghat ...	Weekly ...	Girija Nath Mukherji, Hindu, Brahmin ; age 45 years.	415
199	"Vasudha" (P) ...	Calcutta ...	Monthly ...	Banku Behari Dhar, Baidya ...	500
200	"Vijaya" (P) ...	Do. ...	Do. ..	Manoranjan Guha Thakurta, Hindu, Kayastha ; age 53 years.	700
201	"Viswadut" (N) ...	Howrah ...	Weekly ...	Nogendra Nath Pal Chowdhury, Hindu, Kayastha ; age 38 years.	2,000
202	"Viswavarta" (N) ...	Dacca ...	Do. ...	Abinash Chandra Gupta, Vaidya ; age 37 years.	1,000
203	"Yogi Sakha" (P) ...	Calcutta ...	Monthly ...	Adhar Chandra Nath, Yogi ; age 51 years.	750
204	"Yubak" (P) ...	Santipur ...	Do. ...	Yogananda Pramanick, Brahmo ; age 40 years.	300
<i>English-Bengali.</i>					
205	"Ananda Mohan College Magazine." (P).	Mymensingh ...	Monthly ...	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300
206	"Bangavasi College Magazine" (P).	Calcutta ...	Do. ...	G. C. Basu ; Hindu Kayastha ; age 49 years.	600
207	"Commercial Advertiser" (N)	Do. ...	Weekly ...	Radha Kissen Mukherji, Hindu, Brahmin ; age 50 years.	250

* Suspended.

No.	Name of publication.	Where published.	Edition.		Name, caste and age of Editor.	Circulation.
<i>English-Bengali—concl'd.</i>						
208	"Dacca College Magazine" (P).	Dacca	...	Quarterly	Mr. R. B. Ramsbotham, and Bidhubhushan Goswami, Hindu, Brahmin.	510
209	"Dacca Gazette" (N)	Do.	...	Weekly	Satya Bhusan Dutt Roy, Baidya ; age 48 years.	500
210	"Dacca Review" (P)	Do.	...	Monthly	Satyendra Nath Bhadra and Bidhubhushan Goswami.	800
211	"Fraternity" ...	Calcutta	...	Quarterly	Revd. W. E. S. Holland	200
212	"Jagannath College Magazine" (P).	Do.	...	Monthly	Rai Lalit Mohan Chatterji Bahadur, Brahmo.	900
213	"Rajshahi College Magazine" (P).	Dacca	...	Quarterly	Board of Professors, Rajshahi College.	300
214	"Rangpur Dikprakash" (N).	Rangpur	...	Weekly	Dinesh Ch. Chaudhuri	300
215	"Sanjaya" (N)	Faridpur	...	Do.	Rama Nath Ghosh, Hindu, Kayastha ; age about 41 years.	500
216	"Scottish Churches College Magazine" (P).	Calcutta	...	Five issues in the year.	Revd. J Watt, M.A., and S. C. Ray	1,200
217	"Tippera Guide" (N)	Comilla	...	Weekly	Rajani Kanta Gupta, Hindu, Vaidya ; age 49 years.	500
<i>Garo.</i>						
218	"Achikni Ribeng" (P)	Calcutta	...	Monthly	E. G. Phillips	550
219	"Phring Phring" (P)	Do.	...	Do.	D. McDonald	400
<i>Hindi.</i>						
220	"Bharat Mitra" (N)	Calcutta	...	Weekly	Babu Ambika Prasad Baghai, Hindu, Brahmin ; age 40 years.	3,000
221	"Bir Bharat" (N)	Do.	...	Do.	Pandit Ramananda Dobey, Hindu, Brahmin ; age 32 years.	1,500
222	Calcutta Samachar (N)	Do.	...	Do.	Amrita Lal Chakravarti ; Hindu. Brahmin ; age about 60 years.	2,000
223	"Chota Nagpur Dut Patrika" (P).	Ranchi	...	Monthly	Revd. E. H. Whitley, Christian	450
224	"Dainik Bharat Mitra" (N).	Calcutta	...	Daily	Babu Ram Parad Kar, Hindu, Kshatriya ; age 33 years.	2,500
225	"Daragar Daptar" (P)	Do.	...	Monthly	Ram Lal Burman, Hindu, Kshatriya ; age 29 years.	800
226	"Hindi Vangavasi" (N)	Do.	...	Weekly	Harikissan Joahar, Hindu, Kshatriya ; age 39 years.	5,500
227	"Jaina Siddhanta Bhaskar" (P).	Do.	...	Monthly	Padmaraj Jaina, Hindu, Jain ; age about 40 years.
228	"Manoranjan" (P)	Do.	...	Do.	Ishwari Prasad Sharma, Hindu, Brahmin ; age 52 years.	500
229	"Marwari" (N)	Do.	...	Weekly	Iswar Prasad Sharma ; Hindu, Brahmin ; age 44 years.	300
230	"Ratnakar" (P)	Do.	...	Monthly	Hari Kissen Joahar, Hindu, Kshatriya ; age 38 years.	1,000

* Suspended.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Parvatiya.</i>				
231	"Gurkha Khabar Kogat" (P)	Darjeeling	Monthly	Revd. G. P. Pradhan, Christian; age 62 years.	400
	<i>Persian.</i>				
232	"Habul Matin" (N) ...	Calcutta	Weekly	Saiyid Jelaluddin, Muhammadan; age 70 years.	1,500
	<i>Poly-lingual.</i>				
233	"Printers' Provider" (P) ...	Calcutta	Monthly	S. T. Jones	500
	<i>Sanskrit.</i>				
234	"Vidyodaya" (P)	Calcutta	Monthly	Bhaba Bibhuti Bidyabhushan, M.A., Hindu, Brahmin; age 33 years.	500
	<i>Bengali-Sanskrit.</i>				
235	"Aryya Prabha" (P)	Chittagong	Monthly	Kunja Behari Tarkasiddhanta, Brahmin.	500
236	"Hindu Patrika" (P)	Jessore	Do.	Rai Yadu Nath Mazumdar Bahadur, Barujibi; age 61 years.	940
237	"Sri Vaishnava Sevika" (P)	Calcutta	Do.	Hari Mohan Das Thakur ...	400
	<i>Urdu.</i>				
238	"Negare Bazm" (P)	Calcutta	Monthly	Muhammad Sayed Hossan Askari, M.A., age 27 years, and another.	400
239	"Refaqut" (N)*	Do.	Daily	Munshi Muhammad Nazimuddin Ahmed, Muhammadan; age 42 years.	700
240	"Resalat" (N) ...	Do.	Do.	Maulvi Golam Hossain, Muhammadan; age about 31 years.	1,000
241	"Resalat" (P) ...	Do.	Monthly	Maulvi Golam Hossain, Muhammadan; age about 30 years.	400
242	"Safir" (N) ...	Do.	Daily	Hakim Ali Hussain Safir	1,000
243	"Tandrut" (P)	Do.	Monthly	Dr. Kartik Chandra Bose, Hindu, Kayastha; age 44 years.	500
244	"Tirmez ee" (N)*	Do.	Daily	
	<i>Uriya.</i>				
245	"Utkal Varta" ...	Calcutta	Weekly	Mani Lal Moharana, Karmakar by caste; age about 50 years.	200

* Suspended.

Additions to and alterations in the list of Indian news papers as it stood on 1st January 1915.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	Anwar-ul-Akhbar ...	Calcutta ...	Daily

I—FOREIGN POLITICS.

THE *Samay* (Calcutta) of the 11th June writes:—

"A good sign from America also."

Mr. Bryan, the Secretary of State of the United States, is ardently in favour of preserving peaceful relations with Germany. Yesterday came the good news that he had resigned, and that President Wilson, as soon as he had been freed from his influence, had sent a strongly-worded note to Germany and made certain new appointments in the Navy. We await the ultimate issue of these auspicious signs. Mr. Bryan, when he visited India, foully abused British rule in this country, which everybody praises. It is better that such an enemy of the British should be out of office.

2. The *Dainik Basumati* (Calcutta) of the 12th June, referring to the relations between the United States and Germany, writes that the United States cannot do much good

America and the war.

to the Allies by joining them. She cannot very well send over troops to Flanders and her Navy cannot be of much service to the Allies, who have already a very strong fleet. The difficulty is that this fleet cannot get the German fleet to come out and fight. Of course, ultimately, the Allies will win, for they have now men in plenty and only want an adequate supply of ammunition; so they do not seem to have much use for America's services in this war. Moreover, America cannot now go to war, in view of possible hostilities with Japan in Eastern Asia at an early date.

SAMAY,
June 11th, 1915.

DAINIK BASUMATI,
June 12th, 1915.

II.—HOME ADMINISTRATION.

(a)—Police.

3. The *Dainik Bharat Mitra* (Calcutta) of the 12th June, in referring

The working of the Defence of India Act.

to the Hindu deputation which waited on the Lieutenant-Governor of the Punjab, in connection with the occurrence of dacoities in certain districts of that province, says that Government must have thought that by the application of the Defence of India Act, all these crimes would be extirpated. But we said at once that beyond the internment of suspects, nothing would be effected. The Act will not be able to help the arrest of the disturbers of peace. We, however, refrained from commenting on the Act at the time it was passed into law. We have been noticing since the reign of Lord Minto that the courage of these law-breakers has been rising with the introduction of every new stringent measure. Therefore we thought that it would be better for Government to see for itself how far the Act helps the police. Working under a misapprehension, the police placed before the Special Tribunal hundreds of accused persons, but group after group of such persons have been set at liberty after being found innocent. After this, the eyes of the police were opened. Dacoities were committed in Muzzaffargarh, Jhang and Multan, and Hindus were looted. Many persons were arrested, but no evidence being forthcoming against them, they were all set at liberty.

4. The *Calcutta Samachar* (Calcutta) of the 12th June, in referring to the Hindu deputation which waited upon the Lieutenant-Governor of the Punjab in connection

The Defence of India Act.

with the occurrence of dacoities in certain districts of that province, points out the shortcomings of the Defence of India Act, which has failed to effectively deal with the situation. The result of this has been that a large number of accused persons have been set at liberty, which has further emboldened the wrong-doers. The deficiencies of the Act are so glaring that even Anglo-Indian papers, like the *Englishman*, which went into ecstasies over the Defence of India Bill, has been constrained to criticise it. We heartily support the suggestion about consulting legal experts before any case is sent up for trial.

The paper is highly gratified to find that the attention of the Lieutenant-Governor of the Punjab has been directed towards the suggestions which it had made in regard to the suppression of crime.

DAINIK BHARAT
MITRA,
June 12th, 1915.

CALCUTTA SAMACHAR,
June 12th, 1915.

DAINIK CHANDRIKA,
June 12th, 1918.

5. The *Dainik Chandrika* (Calcutta) of the 12th June does not agree with the *Amrita Bazar Patrika* that because Mr. Muhammed Ali and the Government has permitted Mr. Muhammed Ali to live at Mussoorie it ought to bear his expenses there. Government is sending him to Mussoorie at his own request. He had in fact prepared to go there before he received the order of internment at Mehrauli, and if he had gone there of his own accord, he would surely have borne his own expenses.

The writer, however, thinks that Government ought to bear the expenses of every interned person. It cannot be said for certain that every such person is really guilty. It is also possible that an interned person is the bread-winner of his family.

It is generally believed that in many cases of internment the police have not sufficient evidence against the interned person to secure a conviction against him in a law court. This is proved by the cases of Ganeshlal and Lakshminarayan at Delhi. The cases against them were withdrawn and then they were interned.

In conclusion, the writer says that in the present troublous times every person ought to support Government in whatever it does in the interest of peace, no matter if even some innocent men suffer in consequence.

MOHAMMADI
June 11th, 1918

6. The *Mohammadi* (Calcutta) of the 11th June has the following in a contributed article on the granting of pensions to interned suspects :—

"Political prisoners." The two brothers, Messrs. Muhammad Ali and Shaukat Ali, express no surprise or regret at their internment; but they are very anxious as to how they will maintain their large families and provide themselves with the necessities of life while under confinement. Political prisoners usually get allowances from Government, but an exception has been made to this rule in the present case, which has hurt the feelings of the entire Indian people very deeply. The British Raj is now engaged in a great war with Germany for the upholding of the honour and glory of the Empire; and if the political prisoners, who have been interned of late, have been placed under surveillance under the Defence of the Realm Act, they should be granted adequate pensions. If Government treats kindly the leading members of the Hindu and Musalman communities, who are loved and respected by the whole population, it will show its own nobleness and kindness and will also prevent the possibility of the growth of any anti-Government feeling among the people. But neither the Punjab Government nor the Government of Bengal has made any provision for the granting of allowances to political prisoners.

A young man named Jnanendra Nath Majumdar has recently been ordered to be interned at Cox's Bazar. He is a student of the Presidency College, Calcutta, and has for some time past been suffering from phthisis. Jnanendra is not sorry for his internment, though it has come to him, as it were, like a bolt from the blue. He is ready to be interned if Government makes suitable provision for his maintenance and medical treatment. Considering that Government has made excellent arrangements for housing and feeding thousands of ordinary prisoners, is it not proper that some such arrangement should be made for political prisoners as well? Each shot fired from a big gun costs the British Raj Rs. 2,500, and will it grudge the spending of some money for providing respectable Indian political prisoners with the necessities of life? If officers of the enemy's army, captured during the war, can be housed and fed in an excellent style and given handsome pocket allowances, ranging from one guinea to twenty guinea, we fail to find any reason why Indian political prisoners, who are respectable men, should not be granted any pension.

MOHAMMADI.
June 11th, 1918.

7. The following is a full translation of an article, under the marginally-noted heading which appeared in the *Mohammadi* (Calcutta) of the 11th June :—

"The two interned brothers." Messrs. Shaukat Ali and Muhammad Ali are now interned at Mehrauli, an almost solitary village not far from Delhi. They prayed Government to pay for their maintenance, but in vain. Can there be anything more disgraceful for British rule than the fact, that Government should refuse to meet the

necessary expenses of the maintenance of a person whom, in the interests of the country's safety and good government, they have deprived of his liberty and prevented him from earning his livelihood? We are pleased to find that an agitation has been started all over the country for protesting against this unjust and short-sighted order of the Chief Commissioner of Delhi and sympathising with the two interned brothers. Want of space prevents us from publishing the reports of all the meetings that are being held in this connection in the north-west part of India. Every newspaper of Bengal and the Upper Provinces that has reached us, excepting a Musalman-conducted Urdu paper of Lahore and a Bengali journal of Calcutta, has strongly protested against the order. In his farewell address to the assembly in front of the Jumma Masjid, Delhi, Mr. Shaukat Ali said, "Do not forget the real work you have to do. We are going. May Islam prosper." And from crores of throats among the Musalmans of India now comes the response, "May the glory of *Khoddame Kabba* continue unimpaired! May you be blessed!" We shall be obliged if our kind-hearted Viceroy considers how far the order of the Chief Commissioner of Delhi, which has created such a deep anguish and set up an agitation all over the country, at a time like this, has been dictated by far-sightedness. Indeed, a measure like this cannot put down unrest, but may rather create discontent in the community. However, we assure our two interned brethren that our community is prepared to undertake the sacred task which they have started for the good of their religion and society.

8. The *Sanjivani* (Calcutta) of the 10th June thanks Lord Carmichael for suspending the order of internment on Jnanendra Nath Majumdar and prays His Excellency to consider whether men acquitted by the High Court should be interned on the evidence of the police and whether Government should not pay the cost of travelling and maintenance of the interned men.

SANJIVANI,
June 10th, 1915.

9. The *Bangavasi* (Calcutta) of the 12th June cordially thanks Lord Carmichael for directing that Jnanendra Nath Majumdar should be brought back to Calcutta from Cox's Bazar. This shows His Excellency's benevolence of heart.

BANGAVASI,
June 12th, 1915.

10. The *Sri Sri Vishnu Priya-O-Ananda Bazar Patrika* (Calcutta) of the 10th June thanks Lord Carmichael for granting the prayer made by Jnanendra Nath Majumdar, who is suffering from phthisis, to be interned in Calcutta.

SRI SRI VISHNU PRIYA
O-ANANDA BAZAR
PATRIKA.
June 10th, 1915.

11. The *Samay* (Calcutta) of the 11th June publishes a letter from Swarupananda, referring in a caustically humorous vein to the recent internment of Jnanendra Nath Majumdar, which may be thus summarised:—

SAMAY,
June 11th, 1915.

"Swarupananda's letter"—*Re. Jnanendra Nath Majumdar's internment.*

Why do you journalists raise an outcry over any and every thing? You ought not to object to a measure intended to preserve the public peace. You argue that Jnanendra is too weak physically to be a danger to the public peace. Well, his body may be weak, but who says that his intelligence is not sharp? What cannot he achieve by using this intelligence for nefarious purposes? Again, it is an unreasonable request to make that Government should bear his expenses during internment. Where would the difference between internment and deportation be, if Government which bore the expenses of deportees is also to pay allowances to those interned? Jnanendra claims that he is not a political suspect and has been unjustifiably interned. Well, in the operation of this law, we must make a number of assumptions, just as in studying Geometry, we start with a number of postulates. These assumptions are that the police reports against you are gospel truths and that you must be supposed, on the strength of those reports, to have broken or to be about to break the public peace. Once these things are clearly realised all occasion for agitation will cease. It may be true that Jnanendra was recently uselessly put to the expense of a journey to Cox's Bazar and back. Well, it was part of his destiny to undergo this expense.

12. The *Hitavadi* (Calcutta) of the 11th June writes:—

"Suspicion confirmed." The elaborate nature of the new Defence of India Act led us to suspect from the very first that its meshes were not only meant for persons discharged in political cases

HITAVADI,
June 11th, 1915.

but for others as well. Our suspicion has now been confirmed by the recent order for the internment of Jnanendra Nath Majumdar. Jnanendra has never been sent up in connection with any political case, but he is to be interned because the authorities consider him a fit person to be punished under the new law.

BANGALI.
June 12th, 1915.

13. The *Bangali* (Calcutta) of the 12th June sarcastically compares the recent internment of a number of youths in Bengal to an official campaign of abduction of children.

"Don't request me to sing." Young men are suddenly served with notices forthwith to report themselves at stated places, and no time is to be lost in complying with these orders. It is most astounding and disconcerting. When Lord Hardinge visited Calcutta last winter, the police suddenly spirited away 150 boys from their homes at night. It was a regular bolt from the blue. In connection with the war, there was another campaign of abduction of our youths. Apparently this abduction of youths is going to be a regular epidemic in the country, much like plague or cholera. It may, of course, be said that only young men are the victims and grown-up men have nothing to fear from these seizures, but experience in England shows otherwise. In England, at the outset, only young men were recruited for the war, but gradually the age limit was raised to 40, and soon probably all will be compelled to serve. So it is quite likely that before long it may fall to the lot of our old men also to be caught by the police. Well, if we are caught, we can console ourselves with the reflection that it is a period of enforced withdrawal from the world, such as is enjoined on orthodox Hindus when they are getting old, by the *Shastras*. Lajpat Rai, Tilak, Aswini Dutta and Krishna Kumar Mittra, who were pious men, were all subjected to such a period of retirement from the outside world. Nevertheless the prospect is a most anxious one.

CHARU MIHIR,
June 8th, 1915.

14. The *Charu Mihir* (Mymensingh) of the 8th June writes:—

Dacoities in Bengal.

Most of the so-called political dacoits are now under police surveillance or have been interned, and yet dacoities are of frequent occurrence in Bengal. Will not the authorities believe even now that these crimes are the work of common criminals? There will be no cessation of them till the police are thoroughly reformed.

DAINIK BASUMATI,
June 12th, 1915.

15. The *Dainik Basumati* (Calcutta) of the 12th June refers to a recent case of dacoity at Barisal by armed dacoits and observes that, when dacoits raid a village, there are

Dacoities in Bakarganj.

no policemen or chaukidars easily available. If the villagers possessed arms, there would be some chance of running the offenders to earth. As it is, the only remedy lies in giving selected villagers the right to keep firearms.

DAINIK BASUMATI,
June 12th, 1915.

16. The *Dainik Basumati* (Calcutta) of the 12th June refers to the cases

Abduction of women in Mymensingh.

of abduction of women occurring in Mymensingh, and is glad to hear that Mr. Spry recently visited the Jamalpur subdivision and stirred up the local

police into activity in detecting these crimes. The local public feel somewhat reassured. It is to be hoped that Mr. Spry will take effective steps to stop these outrages permanently.

BANGAVASI,
June 12th, 1915.

17. The *Bangavasi* (Calcutta) of the 12th June refers to the case of

"A horrible allegation."

Kunja Dasi in Jamalpur, (Mymensingh), and asks the Magistrate who is inquiring into the case to

ascertain why, in such a serious case, the police refused to accept the complaint lodged at the thana by the complainant.

NIHAR,
June 1st, 1915.

18. The *Nihar* (Contai) of the 1st June speaks of the recrudescence of thefts

"Increase of unrest in Contai."

and dacoities throughout the Contai subdivision of the Midnapur district. Thefts of paddy and

rice are very frequent. This can be attributed to the prevalence of distress, but big thefts and dacoities cannot be explained in this way. It is believed that the inability of the police to detect crimes has encouraged the *budmashes* to increase their nefarious activity. There are complaints from all quarters that village chaukidars and dafadars seldom go out on nocturnal rounds.

BASUMATI,
June 12th, 1915.

19. Referring to the conviction of only five out of nearly 375 accused in

The Basta-Bahmani dacoity case.

the Basta-Bahmani dacoity case, the *Basumati* (Calcutta) of the 12th June writes:—

It is reported that such a large number of accused has been discharged because of the serious mistakes which occurred in their identification.

Evidently then there was something very rotten at the root of the case. Are not, therefore, the heavy sentences passed on the five convicted accused too severe? It is also a great shame for the police, that out of nearly 375 men sent up by them for trial only five should have been found guilty. We hope that the Punjab Government will enquire into the matter.

20. The *Samay* (Calcutta) of the 11th June is amazed to find that only 4 per cent. of the number of accused sent up for trial by the Special Commissioners in the Punjab

Dacoity in the Punjab.

have been convicted. This shows that the prosecutions have been a failure. It also shows that the Defence of India Act cannot be used with effect in all cases.

21. Referring to the memorial of the Hindu *Sabha* to Sir Michael O'Dwyer on the prevailing unrest in the Punjab, and His Honour's reply to it, the *Dainik Chandrika* (Calcutta) of the 13th June says:—

"The story of harrowing incidents in the Punjab."

Many people have been astonished by His Honour's idea that the conviction of 15 per cent. of accused persons sent up for trial is a substantial conviction, but there is really nothing to be astonished at in this. The rate of convictions would not have been so low had Government consulted the Government Advocate or Legal Remembrancer before sending persons up for trial. It is hoped that in the future the authorities will take care to consult them previously in such cases. The Hindu *Sabha* has rightly said, "The combined effect of wholesale discharges and acquittals has been very disastrous and has rather intensified than removed the anxiety and alarm prevailing in the minds of the Hindus."

Again, Mr. Coteman's evidence in the Multan case disproves the allegation made in some quarters that the dacoities were the outcome of the raising of prices, stopping of credit and withholding of loans by Hindu shopkeepers and *mahajans*. He plainly said that, in his opinion, the outbreak of war between England and Turkey was the cause of Mussalman ruffianism in the province.

In conclusion, the writer thanks Sir Michael for his kind reception of a deputation of leading Hindus in connection with the matter and for having taken adequate remedial steps to prevent a recurrence of the painful incidents which have occurred in the province.

22. The *Calcutta Samachar* (Calcutta) of the 13th June says that one simply wonders when one compares the statements

The law-breakers of the Punjab.

of the *Pioneer* in regard to the dacoities committed in the Multan, Muzaffargarh and Jhan districts with those made on the subject by the English Superintendent of Police. The *Pioneer* had stated in clear terms that Hindus had burned their own shops and then accused the Moslems of incendiarism. To speak in this way of those unfortunate Hindus who, with their women, suffered so badly at the hands of the desperadoes, certainly bespeaks a very cruel heart. The criticism of the *Pioneer* has been so very well answered by the statement of Mr. Coteman that, if the *Pioneer* does not now apologise to the Hindus the sin of false criticism will ever attach to it.

The disturbance in the Punjab is not a Hindu-Moslem problem, but is an act of hostility against the Government and the Empire. The brigands of the Punjab belong to the same category as the Germans, Austrians and Turks, who are enemies of the Empire. To those who read the statement of Mr. Coteman, which was taken on oath, it will become clear that the disturbers of the peace in the Punjab had only one intention before them, and that was declaring their enmity against Government.

The paper approves of the policy of the Punjab Government in regard to the internment of those leaders who were responsible for the spread of sedition among the law-breakers. It would be better if the real-offenders are brought to book and punished.

23. Adverting to the memorial presented to Sir Michael O'Dwyer by the Hindu *Sabha* of Lahore, regarding the maltreatment of Hindu citizens in the Punjab by Moslem rowdies, the *Charu Mihir* (Mymensingh) of the 8th June suggests that the Hindu *Sabhas* of the other provinces of India should come to the help of the Lahore *Sabha* by endorsing the prayers made by that *Sabha*.

"Lawlessness in the Punjab."

SAMAY,
June 11th, 1915.

DAINIK CHANDRIKA,
June 13th, 1915.

CALCUTTA SAMACHAR
June 13th, 1915.

CHARU MIHIR,
June 8th, 1915.

BANGALI,
June 11th, 1915.

24. The *Bangali* (Calcutta) of the 11th June deprecates the recent police search of the house of the great and pious Buddhist missionary, Anagarika Dharmapala, in Calcutta, in connection with the Ceylon riots. Anagarika Dharmapala represented the Buddhists of the world in the Chicago Exhibition and is full of piety, nobility and goodness.

SAMAY,
June 11th, 1915.

25. The *Samay* (Calcutta) of the 11th June refers to the case of Jatindra Mohan Chatterjee. This man lately went to a public woman to ask for repayment of some money whilst she was entertaining some police officers, who, on finding their enjoyment interfered with, arrested Jatindra and sent him up as a political suspect; but he was ultimately let off. Was not this an act of oppression? Should not the police officers concerned be taught a lesson?

BANGALI,
June 14th, 1915.

26. Referring to the recent case in which Babu Chandi Charan Ghosal, an Honorary Magistrate of Konnagar, was prosecuted for obstructing a police officer in the execution of his duty, a correspondent of the *Bangali* (Calcutta) of the 14th June writes:—

It may be mentioned in this connection that some time ago a head-constable of the Konnagar Police, named Mahesh Pan, was reported against by Chandi Babu for having misbehaved himself during the hearing of a case which was being tried in his court. The matter was enquired into by the Assistant Superintendent of Police, who disbelieved the statement of Chandi Babu. However, Chandi Babu brought the matter to the notice of the District Magistrate, with the result that the head-constable was transferred from Konnagar. In the letter which the District Magistrate wrote to the District Superintendent of Police in this connection, he expressed his dissatisfaction at the way in which the Assistant Superintendent of Police had investigated the case. Some time after this incident, the unfortunate affair which formed the ground of the case against Chandi Babu took place, and he was fined Rs. 100. Luckily there are such things as appellate courts in this country, and Chandi Babu got off on appeal. The District Judge who heard the appeal passed some severe strictures on the Konnagar Police, and particularly on the head-constable who lodged the first information. We do not know what orders the police authorities have passed, and should like to know why the head-constable and other policemen concerned have not been prosecuted for bringing a false charge. There is another very curious fact connected with the affair, and that is that while all the other accused in the case were arrested, Chandi Babu was reported as absconding and was arrested nearly two weeks after. The prayer made by Chandi Babu's pleader that he (Chandi Babu) might be allowed to take his seat with his lawyer, was rejected by the Magistrate. Sib Chandra Sadhukhan, one of the accused in the case, lodged a complaint against the Sub-Inspector and some constables for having assaulted him and kept him unlawfully detained for a whole night, although he was ready to find bail. This complaint was dismissed on the strength of the report made on it by the Assistant Superintendent of Police, who had been ordered to investigate the case. There is a standing order of the Government of India that every complaint made to a Magistrate against the police should be enquired into by him personally. Why then was this order violated on the present occasion? We invite Government's attention to the matter.

NAYAK,
June 9th 1915.

27. The *Nayak* (Calcutta) of the 9th June writes:—

"The disease and its cure"—
Unrest and its cure.

Some of our Babus are puzzling their brains while others are making a show of doing the same thing with a view to devising means to suppress sedition in the land, and they are all suggesting remedies each according to his own fancy. There is no end of the means devised and the cures proposed. Some Babus hold that the seditious spirit will be suppressed if good feeling can be established between the police and the public. Some Babus again think that this inimical spirit will be converted into one of cordiality if the people of the country are provided with appointments on a larger scale. Other Babus are of opinion that this unrest will quiet down if a liberal measure of the franchise, autonomy and colonial self-government is conceded. Yet other

Babus again imagine that if only the youths are persuaded that these mischievous acts of theirs are hindering the establishment of autonomy and colonial self-government in the country, they will give up the devipus course they are now pursuing. With all respect to the Babus and their suggested remedies, we venture to set forth below some of the views which commend themselves to our stupid brains.

Nowhere on earth does there exist any feeling of cordiality between the police and the public, so it cannot possibly exist here. There can never be any feeling of affection between a disease and the victim of that disease. Some feeling of friendliness with the police may possibly exist among those who are police spies. If the people of the country are provided with appointments in a larger measure, those who secure service may possibly be appeased to some extent, but no Government can possibly be in a position to provide berths unceasingly to all who apply for them. Then again, if prices of commodities rise and the value of money dwindles, how long can the salaries which Government can afford, keep its servants from feeling the pinch of want? How long in such conditions can they possibly continue content? It is doubtful if 50 years ago, men earning Rs. 20 per month felt the pinch of want as much as a man, say, who draws Rs. 1,000 per mensem in these days. The fact is, what with the rise in the prices of commodities and what with the growth of luxuries and showy habits on the part of the population, the country has fallen into a really lamentable condition. What is regarded as a luxury to-day ceases to be one a year or two hence—it becomes an absolute necessary of life. In this way, habits of luxury are slowly growing upon the people and making the burden of life unsupportable for the citizens on the one hand and the work of administration difficult for the Government on the other. The grant of the franchise, or autonomy and of colonial self-government does not fill empty stomachs, does not provide one with clothes, does not remove the wants of the people. Many people imagine that if the government of the country were in the hands of the people themselves, this want and suffering would cease and the population would enjoy the wealth and happiness of paradise. A foreign Government cannot entrust the responsibility of administration in this fashion to the people of the country, so as to make the latter the absolute masters of the situation, and we believe they ought not to do it either.

In the first place, there is a dearth of qualified men in this country who could efficiently discharge the responsibilities of Government if placed on them. They who are anxious to secure self-government and pose as leaders of the country have shown themselves to be utterly wanting in all powers of self-control.

In the second place, during the past 40 or 45 years, there has been no apparent change in their character. The despicable traits of character which were displayed in connection with the Albert Temple of Science have shown themselves only in a worse light recently in connection with the Banga Lakshmi Cotton Mill, the Indian Stores, the Bengal National Bank, the Indian Council of Education, the Tarpur Sugar Works, etc.

Thirdly, very few Babus have been able to show any business instincts. Whatever work has been taken up by our anglicised Babus has usually gone to ruin. It is not that all our people are unskilful in business. Those who do constitute our regular business men are doing their work satisfactorily, but they do not hanker after self-government, they are not anxious for destructive schemes of social reform.

Fourthly, such work of district boards and municipalities as is controlled by our anglicised Babus is shamefully mismanaged and is not conducted in the interests of the public. Indeed, the oppressions and harassments of the Babus in this connection are more distasteful to the public than any kind of foreign rule.

If the wants and sufferings of the people are not removed, if the main thing they want in life is not secured, how can autonomy and self-government be expected to appease them and bring them contentment? These are not the proper remedies for purging the country of the seditious spirit. If the country is to be made quiet, we suggest that the people should be given enough to fill their stomachs, care should be taken to see that they have enough to eat, and foremost of all, the country should be governed with strict impartiality.

If the people are to be given more to eat, luxury must be got rid of, taxes must be reduced and the Babus—regardless of age—should be despatched to the seat of war. That is the cure for this disease.

MOSLEM HITAISHI,
June 11th, 1915.

28. The *Moslem Hitaishi* (Calcutta) of the 11th June writes that most serious complaints are reaching it regarding the oppression of raiyats by their zamindars in different parts of the Presidency. The Secretary of the Bengal Agriculturists' Association has recently stated that many petitions of this nature are in his hands awaiting submission to Government. The oppressions complained of are specially rife in the Rangpur, Dinajpur, Bogra, Tippera and Dacca districts. And they are worst in Mymensingh. To hear of the outrages which are being committed here will make the hair stand on end. It is to be hoped that our zamindars will re-establish the old cordial relation between themselves and their raiyats and avoid all occasion for a reference to this unpleasant topic.

DAINIK BASUMATI,
June 9th, 1915.

29. Referring to the official report that during the last year more than 1,300 people and 12,957 domestic animals were killed by wild animals in the Central Provinces, the *Dainik Basumati* (Calcutta) of the 9th June says:—

In a country where men and domestic animals are killed in such large numbers by wild animals, the stringency of the Arms Act should be relaxed. Government has given rewards for killing wild animals, but will they be extirpated by this means?

(b)—Working of the Courts.

BANGAVASI,
June 12th, 1915.

30. The *Bangavasi* (Calcutta) of the 12th June refers to a statement made by the *Eastern Bengal and Assam Era* of Dacca, to the effect that some years ago, a European Honorary Magistrate was openly asked in court by a mukhtar to convict a certain accused whom he was prosecuting—such being the order of the District Magistrate and the Municipality. The Honorary Magistrate was greatly incensed at this attempt to interfere with his judicial discretion and ultimately acquitted the accused for want of evidence. Next year he lost his Honorary Magistracy. This is an affair which requires looking into in the interests of the reputation of the English courts for justice and fair-dealing.

CHARU MIHIR,
June 8th, 1915.

31. The *Charu Mihir* (Mymensingh) of the 8th June writes that the jury system in Mymensingh is being brought into serious public discredit because of the inferior calibre of the men who are selected as jurors. High class *bhadralok* are no longer selected as jurors, and besides it appears that certain men are summoned too often to sit, while others are summoned very rarely. Has this anything to do with the new system of granting compensation allowance to jurors? This matter requires careful consideration at the hands of those concerned.

SAMAY,
June 11th, 1915.

32. The *Samay* (Calcutta) of the 11th June suggests that original civil suits in the High Court should generally be heard by a Bench of two Judges, so that appeals from them may lie direct to the Judicial Committee in England. This is the procedure which has been adopted in the case regarding Sir T. Palit's bequest to the University.

Suit against the gift of the late Sir T. Palit.

(c)—Jails.

BANGAVASI,
June 12th, 1915.

33. The *Bangavasi* (Calcutta) of the 12th June refers to the prayer recently made by one Enjad, convicted in the Kyd Street Police Court, that the Magistrate would kindly direct the prison authorities to give him bread, instead of rice, as he was a native of Monghyr and bread formed the principal article of his diet. The paper hopes that the jail authorities will accede to this prayer and refers to a complaint recently made in open court by another Moslem convict that

Jail complaints.

he had been assaulted while in *hajat*. This is a grave allegation, and prompt notice ought to be taken of it in the interests of the reputation of the prison officials.

(d)—Education.

34. The *Dainik Basumati* (Calcutta) of the 14th June says that although Bengali has been made a subject of study in the Calcutta University up to the B. A. standard, there is no arrangement to teach it in schools and colleges like other subjects. The result is that the University is not preparing students who can enrich Bengali Literature with their researches and labours with the help of the Bengali education they have received under the *alma mater*. The Vice-Chancellor of the University, who is fortunately a Bengali, is requested to enquire into the matter and remedy the present undesirable state of things. The standard of examination ought to be raised. Arrangements should be made to teach Bengali, compel students to attend lectures in Bengali, change the character of questions and raise the standard of examination.

DAINIK BASUMATI,
June 14th, 1915.

35. The *Dainik Basumati* (Calcutta) of the 15th June gives a long account as to how the establishment of the Calcutta University Institute and of hostels for students under the control of the University has immensely improved the condition of student life in Calcutta. A further 13½ lakhs of rupees are going to be spent on hostels, and a hospital for students will be constructed at Belgachia. When these will be completed, students in Calcutta will no doubt be very well housed and looked after. The writer, however, prays that the fees for stopping in these hostels, may not be high, so as to prevent poor parents from giving their boys a good education. Unlike the Universities of other countries, the Universities of this country have very few scholarships to enable meritorious poor students to maintain themselves. It is, therefore, imperative in the interests of poor boys that the cost of education should be low.

DAINIK BASUMATI,
June 15th, 1915.

36. The *Nayak* (Calcutta) of the 8th June sarcastically writes that in these days it is more difficult to pass a university examination in the 3rd Division than in the 1st. At the recent I.Sc. Examination only six students passed in the 3rd Division. They evidently deserve scholarships. Dr. Sarbadhikari should specially favour these six youths.

NAYAK,
June 8th, 1915.

37. The *Dainik Chandrika* (Calcutta) of the 15th June writes that at the University Examinations of late there has been quite a large percentage of successful candidates, and those passing in the 1st Division have numbered more than those passing in the Lower Divisions. From the examination results this year, it appears that Dr. Sarbadhikari is resolved to maintain the latter. As to the former, it is too early to judge.

DAINIK CHANDRIKA,
June 15th, 1915.

38. The *Dacca Prakash* (Dacca) of the 6th June writes :—
“Government stipends to *tols*.” We cannot say that we are fully satisfied with this granting of stipends, but we thank Government for it, as it might perhaps be the forerunner of better things to come. We must, in this connection, take exception to the small stipends granted to the pandits in the Dacca Division. We should have had nothing to say if the Director of Public Instruction had accepted the recommendations of the Dacca *Saraswat Samaj*. Besides, the number of pandits who have been granted stipends in the Dacca and Chittagong Divisions seems to be too small for the number of *tols*. Those pandits who teach and board a large number of students have every claim to a more liberal share of the stipends than others, and there are many such pandits in the Dacca and Chittagong Divisions. We, therefore, ask Government to consider the matter carefully and raise the amounts of the stipends of those pandits.

DACCA BROKASH,
June 6th, 1915.

39. Mir Asramat Ali writes to the *Mohammadi* (Calcutta) of the 11th June, taking exception to the staging of the drama, *Vijaya-Vasanta*, by the teachers and students of the Middle Madrasa School at Mia Bari, in the village of Char

MOHAMMADI,
June 11th, 1915.

Hugla, within the jurisdiction of the Mehediganj thana in the Bakarganj district. The performance took place on the 20th May, and the Head Master, 2nd Master and many Musalman students took part in it, some of the last even impersonating Hindu gods and goddesses. The acting of the Rani and the Kotwal was decidedly obscene in many places. The Musalman students have been guilty of this violation of a precept of their religion under the compulsion of their teachers, and the incident has stirred local Moslem feeling very deeply.

SAMAY.
June 11th, 1915.

40. The *Samay* (Calcutta) of the 11th June points out that there has been long a Moslem Deputy Inspector of Schools in Malda, and suggests that it is time that a Hindu officer were posted instead.

A Moslem Deputy Inspector of Schools in Malda.

(e)—*Local Self-Government and Municipal Administration.*

NAYAK.
June 10th, 1915.

41. The *Nayak* (Calcutta) of the 10th June says that self-government is a luxury for which the Indians have to pay dearly. It is quite unsuited to their constitution, and it is feared that it may lead to a dispute between Hindus and Musalmans. The Musalmans, if they must not profit by the experience of the Hindus, may try it themselves and learn the lesson directly. English education has made the Hindus and Musalmans in India like rudderless ships floating in the sea at the mercy of the wind and the wave. The condition of the Musalmans in other parts of the world who have adopted European civilisation is similar. The condition of Turkey and Persia would not have been as bad as it is now had they not adopted European civilisation.

India had her own system of self-government, quite suited to her nature, under which panchayats and village headmen used to serve their countrymen with honesty and disinterestedness. English education, however, has made the Indians arrogant and self-seeking. They have thus become quite unworthy of any form of self-government. They are good only as subordinates and servants, but are quite unfit for any work of joint responsibility.

The writer's long experience of the character of well-to-do and educated men in the country convinces him that it is simply the presence of Englishmen at the head of every sphere of action which makes life worth living here. The scandalous failure of every *swadeshi* enterprise from the Anti-Circular Society to the Bengal National Bank, is a sufficient proof of the futility of all attempts to introduce self-government in this country.

BANGALI.
June 11th, 1915.

42. The *Bangali* (Calcutta) of the 11th June says that the new municipal rules promulgated by the Government of Madras, to the effect that people receiving monthly pay or pension of less than Rs. 50, graduates of less than 5 years' standing and voters with property qualification living outside the town will not be entitled to vote in municipal elections, mean in reality a serious curtailment of the few privileges of self-government which the Indian enjoy. The raising of the minimum of pay and pension is simply obnoxious. Who has told the Government of Madras that a servant on Rs. 50 per month must necessarily be a better voter than a servant on Rs. 30 per month? India has never been a country where a man's intellectual and moral worth is judged by the wealth he possesses. In Europe's hell of poverty there is no place for knowledge, talent and manliness. In Europe civilisation is a thing of only the highest strata of society. But not so in India. Here knowledge is universal and civilisation appears in every stratum of society. It will be a great sin to introduce Mammon-worship into India.

"The measuring rod of gold"—
New municipal rules in Madras.

MOSLEM HITAIISHI.
June 11th, 1915.

43. The *Moslem Hitaishi* (Calcutta) of the 11th June writes that in the municipalities of the Mymensingh district, the Moslem voters have not been able to return as many representatives as their numerical strength justifies. Recently, it appears, the police officers who were preparing the voters' lists for the local board elections were almost invariably ignoring the just claims of Moslems and omitting their names. Mr. Spry should see to this promptly.

Moslem voters for local board elections in Mymensingh.

44. The *Dainik Chandrika* (Calcutta) of the 15th June speaks of the hardship caused to orthodox Hindus, specially Hindu widows, by the recent order of the District Magistrate of Murshidabad prohibiting the inhabitants of Gorabazar from drawing water from, or bathing in, the Bhagirathi. This order was issued on account of the occurrence of some local cases of cholera and the belief that the river water was poisoned.

DAINIK CHANDRIKA,
June 11th, 1915.

A complaint against the District Magistrate of Murshidabad.

45. The *Bangavasi* (Calcutta) of the 12th June writes that hospitals are institutions, which, though meant for the public welfare, are the most efficacious instruments in destroying caste. The worst of it is that for some time past it has been apparent that they are being used more and more for the relief, not of the poor but of patients who are quite able to pay for such relief. The Government of India have accordingly laid down that "persons in comfortable circumstances have no claim to free medical relief at the cost of the State." In Bengal, of course, neither Hindus nor Moslems willingly go to a hospital. Nevertheless hospitals in Bengal are most paying concerns. And the reason is to be found in the abuse of the "private room." The *Indian Medical Record* suggests a formal inquiry into the existence of this abuse. We cordially endorse this suggestion in the interests of the poorer patients.

BANGAVASI,
June 12th, 1915.

(g)—*Railways and Communications, including Canals and Irrigation.*

46. The *Moslem Hitaishi* (Calcutta) of the 11th June makes certain allegations against the management of the Howrah-Sheakhala and Howrah-Champadanga Light Railways. The carriages are not lighted up at night and many passengers with 3rd class tickets are allowed to travel 2nd class.

MOSLEM HITASHI,
June 11th, 1915.

47. The *Bangavasi* (Calcutta) of the 12th June refers to the case of a ticket-collector named Rahaman, at the Howrah Station, who has been suspended for attempting to extort money from some passengers. The paper hopes that strict justice will be done in this case. In another similar case recently one DeCosta was suspended for a similar offence and dismissed, but finally reinstated through the influence of his father, a retired Railway official. The Howrah Station is the biggest railway station in India and it should be wholly free from all reproach in these respects.

BANGAVASI,
June 12th, 1915.

(h)—*General.*

48. The *Hitavadi* (Calcutta) of the 11th June fully endorses the remarks made by *Capital* regarding the delay in the publication of the report of the Public Services Commission and the injustice of making the Indians go on paying the salaries of the Hon'ble Mr. Justice Rahim, Messrs. Madge and Chanbal, and the other members of the Commission indefinitely.

HITAVADI,
June 11th, 1915.

49. The *Nayak* (Calcutta) of the 14th June is glad at the appointment of Babu Akshay Kumar Maitra as a member of the Commission which will try cases under the Defence of India Act in the Rajshahi Division, and heartily thanks His Excellency for the appointment. The Commissioners appointed for the Dacca, Presidency and Burdwan Divisions are all able men and good lawyers. In fact, the selections are all very good and His Excellency is congratulated on them.

NAYAK,
June 14th, 1915.

50. The *Hitavadi* (Calcutta) of the 11th June is very pleased with the titles conferred upon Maharaja Sir Manindra Chandra Nandi, Sir Rash Bihari Ghosh, Sir Rabindra Nath Tagore, Raja Jyot Kumar Mukherjee and Rai Saheb Bihari Lal Sarkar.

HITAVADI,
June 11th, 1915.

CHARU MIHIR.
June 8th, 1915.

51. The *Charu Mihir* (Mymensingh) of the 8th June cordially approves of the titles conferred on Sir Rash Bihari Ghosh, Sir Rabindra Nath Tagore and Maharaja Sir Manindra Chandra Nandi, but notices that there is no man of Eastern Bengal among the new recipients of honours.

NAYAK,
June 3rd, 1915.

52. The *Nayak* (Calcutta) of the 3rd June is glad at the honours conferred on Maharaja Sir Manindra Chandra Nandi, Sir Rash Bihari Ghosh and Raja Jyot Kumar Mukherjee. The Knighthood conferred on the Bengali poet, Ravindra Nath Tagore, is a new thing in Bengal, and he is congratulated on it. The Rai Sahebship conferred on the editor of the *Bangavasi*, Behari Lal Sarkar, comes as a companion of the Rai Sahebship of Haran Chandra Rakshit. Nevertheless the writer congratulates him personally on it. Babu Durgadas Lahiri should now get a Rai Bahadurship.

DAINIK BASUMATI,
June 9th, 1915.

53. The *Dainik Basumati* (Calcutta) of the 9th June is glad at the honours conferred on Maharaja Sir Manindra Chandra Nandi, Raja Jyot Kumar Mukherjee, Rai Bahadur Devendra Nath Ballav and Sir Rash Bihari Ghosh, but is sorry not to see the names of Babus Surendra Nath Banerjee and Bhupendra Nath Basu in the Honours List. The honour conferred on Rai Saheb Behari Lal Sarkar, editor of the *Bangavasi*, is no doubt a matter for rejoicing, but it is feared lest it should prove an additional curb on the freedom of the Indian Press in Bengal. The knighthood conferred on the poet Ravindra Nath Tagore comes from a quarter which cannot possibly appreciate his poetic greatness. Consequently, the writer is not at all glad at it.

SAMAY,
June 11th, 1915.

54. The *Samay* (Calcutta) of the 11th June, referring to Rai Sahib Behari Lal Sarkar's title, remarks that the honour is an honour for all literary men, of whom Behari Lal Babu is one, but titles should not be conferred on journalists.

BANGAVASI,
June 12th 1915.

55. The *Bangavasi* (Calcutta) of the 12th June, while glad that the Governor has reprieved the death sentence on Dwijendra Chandra Mukherjee, who is a Brahmin, cannot but feel that one's pity is not readily awakened for a person who could murder the daughter of his preceptor.

MOSLEM HITAIISHI
June 11th, 1915

56. The *Moslem Hitaishi* (Calcutta) of the 11th June writes strongly of the hardships and inconveniences experienced by females, especially Moslem ones, who have to attend registry offices in the mufassil on business. Even the sea dries up when the unfortunate man wants (water). For 8 hours or more they are forced to remain cooped up within their doolies, exposed to the heat of the midday sun and unable to stretch their limbs or to talk to a fellow-being or even to perform the necessary offices of nature, while the arrogance of individual Sub-Registrars only aggraves their sufferings. This is an old tale of grievance which has often been told by Moslem papers like the *Moslem Suhrid*, the *Islam Ravi*, etc., but so far without avail. Yet it is a cheap reform, and a very necessary one. A small hut attached to each registry office is all that is wanted to provide the necessary waiting accommodation for females. If our public men have any real sense of sympathy for their fellow-citizens, they ought promptly to begin agitating strongly in this matter.

JYOTI,
June 3rd, 1915.

57. Referring to the appointment of a committee by the Madras Government having an Indian member of the Civil Service, a representative of the Madras Railway Department and the Sanitary Commissioner of the Presidency as its members, with the object of enquiring into the condition of important places of pilgrimage and concomitant circumstances concerning pilgrims, the *Jyoti* (Chittagong) of the 3rd June is glad that the Government of India has decided to cause the appointment of such a committee in every Province. The places of pilgrimage are uncared for in spite of the Religious Endowment Act, and are consequently in a most rotten condition. The appointment of an Indian Civilian, however, on the Madras Committee is not understood. The appointment of the other two members is intelligible, on

the ground that they will enquire into conditions of railway traffic and sanitation. The third member ought to be, not a Civilian, but a truly pious man acquainted with places of pilgrimage.

58. The *Dainik Basumati* (Calcutta) of the 10th June has the following:—

Umbrella in a law-court.

The possession of unlimited power almost invariably turns a man's head no matter how educated and enlightened he may be, and this is the case with the Civilians who are vested with unbridled power. We understand from the *Times* of Assam that a certain Civilian Magistrate recently ordered an Indian to be detained in *hajat* for a whole day because he had been standing inside the court-room with an umbrella in his hand. We are quite surprised to read the report and are almost inclined to doubt its truth. However, we ask Government to enquire into the matter.

59. The *Samay* (Calcutta) of the 11th June refers to the same incident, and remarks that these educated Civilians are like bulls whom the mere sight of a red rag throws

Umbrella-phobia in Assam.

into a fury. Government ought to take prompt steps to bring these officers to their senses.

60. The District Administration Committee, writes the *Hitavadi* (Calcutta) of the 11th June, have prescribed the partitioning of large districts as a sovereign cure

"Partition of districts."

for the malady of unrest, and so all our big districts will be divided. Mymensingh is the first district on which the knife is to be applied. This district will be cut up into three parts, but our Governor does not want to perform the operation in a hurry, and has very kindly called for local public opinion on the question as to the number of parts into which that district should be divided. But since the Mymensingh public have already expressed their opinion against the very idea of partitioning their district, we do not see what earthly purpose can be served by consulting them excepting that, as one would like all things evil to be, the mischief will be delayed yet awhile.

61. Referring to the recent Government resolution on the partition of Mymensingh, the *Moslem Hitaishi* (Calcutta) of the 11th June writes:—

The partition of Mymensingh.

We do not wish to discuss whether the authorities will gain or lose by this splitting up of the district. From one point of view, Moslems may hope to reap profit from this scheme of partition. We wish to say something about the particular scheme of division which will be adopted. The inclusion of Kalihati thana in the Sadar subdivision of the proposed Gopalpur district will cause serious inconvenience to the inhabitants of the place in the matter of communications. For Kalihati thana at one of its extremities is only two miles from the nearest borders of the Tangail subdivision. All difficulties will vanish if the Fatikjani stream is taken as the boundary of the Sadar subdivision of Gopalpur. Similarly the inclusion of Nalitabari thana in the Phulpur subdivision of the new Mymensingh district will cause the local people great inconvenience. Part of this thana should go within the Jamalpur subdivision. Lastly, until railway communication is established with Tangail, the grievances of this subdivision will not be removed, notwithstanding any number of partitions of the district which may be effected.

62. The *Jyoti* (Calcutta) of the 3rd June doubts whether Sir Ashutosh Mukherjee, in spite of all his brilliance, erudition and legal acumen, has any chance of being appointed permanent Chief Justice of the

"Chief Justice of the High Court."

Calcutta High Court. Under the circumstances, the writer agrees with the *Weekly Notes* that the Hon'ble Justice Sir John Woodroffe would be the best successor of the Hon'ble Chief Justice Sir Lawrence Jenkins. He is now the senior Barrister Judge in the court, is a brilliant Oriental scholar and writer of law and other books, and has the reputation of being a great jurist and a very able Judge.

63. The *Charu Mihir* (Mymensingh) of the 8th June suggests that Sir John Woodroffe should be the next Chief Justice.

The next Chief Justice.

A popular Judge like him should preside over the Calcutta High Court during the period of change and transition with which it will be confronted early next year when the Patna High Court will come into being.

DAINIK BASUMATI,
June 10th, 1915.

SAMAY,
June 11th, 1915.

HITAVADI,
June 11th, 1915.

MOSLEM HITAISHI,
June 11th, 1915.

JYOTI,
June 3rd, 1915.

CHARU MIHIR,
June 8th, 1915.

CHARU MIHIR.
June 8th, 1915.

64. The *Charu Mihir* (Mymensingh) of the 8th June dwells on the distress prevailing among all classes of the population because of the cessation of imports and exports brought about by the war and high prices of commodities. Gloomy as the prospect is, it will become gloomier still, because the recent heavy rains threaten a deficient paddy crop. The situation is serious enough to warrant action by the State to regulate the prices of these necessities of life as it has already regulated the prices of wheat.

Prices of rice and paddy.

BANGALI,
June 10th, 1915.

65. The *Bangali* (Calcutta) of the 10th June is severe on the *Statesman* for its remarks in connection with the development of industries in India, that "the Indian Government have done their part in this connection, and if Indian manufacturers cannot or will not turn out the glass bangles, beads, haberdashery, dyeing substances and a thousand other nick-nacks which made the German trade with India a valuable one, it is eminently desired that they should be produced in England." It is a lie to say that "the Indian Government have done their part in this connection." Lord Hardinge has simply given some sort of assurance to the Indians that the matter will be taken up in right earnest after the end of the war. Sir William Clark has said that so long as the British Navy will be able to keep England's trade-route to India safe, there will be no necessity in his opinion to take any vigorous action for developing industries in this country. There is, moreover, no indication that Government intends to act upon the recommendations of Mr. Swan in his recent report on the industries in Bengal. It was only in the United Provinces that it has been proposed to bring out two experts from England for a glass factory. Under the circumstances, it is mischievous on the part of the *Statesman* to say that "the Indian Government have done their part in this connection." The attitude of the *Statesman* towards the Indians is well known. It advised Government not to spend a single pice on industries in India, and now it advises the English manufacturers to produce the thousand and one nick-nacks which made the German trade with India a valuable one, because it says, the Indian manufacturers will not turn them out, in spite of all the great efforts of the Indian Government to induce them to do so! Indeed, the *Statesman* is keenly alive to the interests of its countrymen.

"One is naturally alive to one's own interest"—The *Statesman* and Indian industries.

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III.—LEGISLATION.

BANGALI,
June 14th, 1915.

66. Referring to the proposed Children's Act in Madras, the *Bangali* (Calcutta) of the 14th June writes:—

"Awake and arise!"

The number of wastrels is steadily increasing in Bengal, especially in Calcutta. What with the poverty of their parents and what with the indifference of the society to do anything to save them from ruin, these lads are swelling the ranks of criminals. Our rich men are more anxious to establish an Eton close to the Zoo than to raise a finger for helping their countrymen. Our politicians mind more their dreams of wider political rights than the degraded condition of these young men. Those of us who have the heart to save these boys—our middle classes—lack the wherewithal to do so. There is, therefore, no hope for them unless Government comes to their rescue. We still appeal to our countrymen to awake to the seriousness of the situation and do their best to improve it.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

DAINIK BASUMATI,
June 11th, 1915.

67. The *Dainik Basumati* (Calcutta) of the 11th June quotes paragraphs from many of its contemporaries, such as the *Rangpur Dikprakash*, the *Rangpur Darpan* and the *Charu Mihir*, to prove that severe distress prevails throughout Bengal, partly through the failure of crops and partly through the great fall in the price of jute last year. Under the circumstances, Government is prayed to prohibit the free export of rice and thus lower its prevailing high price, just as it lowered the high price of wheat by prohibiting its free export. The Punjab dacoity cases have proved beyond doubt that the great unrest in the Punjab was caused mainly by the rise in the price of wheat. In Bengal also

"Checking famine."

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the prevailing high price of rice is bound to increase crime in the province. A prohibition of the free export of rice will now have a very salutary effect not only in preventing deaths from starvation, but also in checking crime. Such a step will prevent *mahajans* from stocking rice and thus raising its price. In the months of *Bhadra* and *Aswin* many places will have a crop of *boro* paddy and gradually a crop of jute could be gathered in and sold at some price, however low. Thus the condition of the cultivator will be improved within a few months.

68. Swami Saradananda, Secretary to the Ram Krishna Mission, writes to the *Nayak* (Calcutta) of the 8th June appealing for funds for the relief of distress prevailing in the Noakhali district. There is a sum of Rs. 7,000 already available for this work out of the proceeds of the Burdwan Flood Relief Fund, but Rs. 6,000 will be the monthly expenditure, and it is expected that the relief work will continue till *Bhadra* next. So more funds are required.

69. Swami Saradananda, Secretary, Ram Krishna Mission, writes in the *Dainik Basumati* (Calcutta) of the 11th June that severe distress prevails in the Tripura and Noakhali districts. The mission intends to open centres of relief in suitable places.

70. Munshi Kasim-Uddin Ahmad, of Haripur, writes to the *Mohammadi* (Calcutta) of the 11th June that the *aus* crop of villages Suakar, Barabaria, Dharabarsha, Sadrabari, Hathbari, Charbhatiani, Haripur, Ghosherpara, Chartupka, Shekh Sadi, Kapas, Ata, Mowadanga, etc., in the Mymensingh district has been destroyed by the flooding of the rivers Jamuna and Jhinai, owing to heavy rains. The writer invites the attention of Government to the matter.

71. The *Sri Sri Vishnu Priya-O-Ananda Bazar Patrika* (Calcutta) of the 10th June writes that famine has made its appearance in a more or less severe form almost all over Bengal, especially in Noakhali and Tippera. A large number of persons are on the verge of starvation, while many others are dying on account of eating unwholesome food. The relief funds which the public have opened are not being able to give them sufficient help. In Noakhali, things may improve a bit when the *aus* crop is gathered in, but the people must have food to live on till then. In Tippera the recent heavy floods have made matters worse and the distress of the people knows no bounds. The paper invites Government's attention to all this.

72. The *Noakhali Sammilani* (Noakhali) of the 7th June writes that a severe famine is now raging in the Noakhali district, and that numbers of people have to go without food even for two or three days at a stretch. Day-labourers are all without employment, though they offer their services at the rate of 8 or even 10 men for a rupee. Thefts and dacoities have become very frequent, and the situation has become very grave. The paper asks Government to help the distressed people.

73. The *Hitavadi* (Calcutta) of the 11th June has the following:—
Accounts of the severe scarcity of food prevailing in the Narayanganj subdivision have appeared in all the newspapers in Bengal, but, unfortunately, our Government has not yet awoke to the situation. Babu Surendra Chandra Das represented the matter to Mr. Bartley, the kind-hearted Subdivisional Officer, who very kindly advanced Rs. 2,000 as *taccavi* loans to the cultivators. This sum, however, is quite inadequate for their needs, and we ask Government to help the distressed people. The public have, of course, opened a relief fund, but no adequate relief can be afforded without Government's help.

74. The *Moslem Hitaishi* (Calcutta) of the 11th June writes:—
Disease and famine are laying waste some of the districts of Bengal. The poor villagers are half dead from starvation and many of them cannot even procure their daily meal of rice. Even in this time of suffering, the zamindar and his agents are

NAYAK,
June 8th, 1915.

DAINIK BASUMATI,
June 11th, 1915.

MOHAMMADI,
June 11th, 1915.

SRI SRI VISHNU PRIYA
O-ANANDA BAZAR
PATRIKA,
June 10th, 1915.

NOAKHALI
SAMMILANI,
June 7th 1915.

HITAVADI,
June 11th, 1915.

MOSLEM HITAISHI,
June 11th, 1915.

busy collecting from them arrears of rent, and many illegal cesses. Penniless and hungry as they are they must comply with these exactions or submit to harassments, oppressions and evictions. Will not these oppressions cease even in these times of acute suffering?

VI.—MISCELLANEOUS.

NAYAK.
June 8th, 1915.

75. The *Nayak* (Calcutta) of the 8th June writes that Europe may now be said to be approaching the tenth phase of her existence. The previous phases were—

- (1) When the Christian missionaries first landed at Salonika an attempt may be said to have been made to establish the Brahmanic spirit in Europe. The example of renunciation set by the Christian saints won large converts to the new faith.
- (2) With the crusades began the advent of the *Kshatriya* (military) spirit in Europe—a spirit which led to the expulsion of the Moors from Europe.
- (3) With the discovery of America by Columbus began the growth of the *Vaisya* (trading) spirit in Europe.
- (4) Industries and arts should constitute the occupation of Sudras only. It is these Sudras who have asserted their pre-eminence in Europe since the French Revolution, and the growth of Sudra influence means the growth of anarchism as stated in the *Ramayana*.
- (5) This Sudra spirit is strongest among the Germans. They are the most skilful artisans and the most confirmed materialists and atheists in Europe. They are utterly devoid of all humane feelings. If Germany wins this war, Europe will be a prey to atheism and materialism, and her fall is inevitable.

Each of these five phases of existence has a sub-phase which, taken together, make up the ten phases spoken of above. The close of this war will mark the beginning of a new era. The Bible has prophesied as much.

DAINIK CHANDRIKA,
June 13th, 1915.

76. The *Dainik Chandrika* (Calcutta) of the 13th June expresses satisfaction at the almost wholesale internment and deportation of aliens in England, irrespective of age or sex. The atrocious conduct of Germany towards England is unprecedented in the history of any country. Hence the farther the Germans are from the English the better.

NAYAK.
June 14th, 1915.

77. The *Nayak* (Calcutta) of the 14th June says that the war has created a terrible muddle in England. To save the situation, Mr. Asquith has been obliged to form a hotch-potch ministry. A single man is now ruling Germany and almost the same thing can be said about France. Hence work is going on smoothly in those countries. If the hotch-potch ministry does not work well in England, a distator will have to be appointed there, for the war is not going to end soon.

SAMAY.
June 11th, 1915.

78. The *Samay* (Calcutta) of the 11th June writes that the *Bengalee* is afraid lest the introduction of conscription in England should enable the British Government to dispense with military help from India in future wars and thereby dash to the ground all hopes of securing the political concessions which India has been expecting in return for such help. This is most foolish. The British will necessarily take what steps they deem necessary in defence of their Empire. Political concessions for India must occupy a secondary place in their thoughts.

DAINIK BHARAT
MITRA,
June 9th, 1915.

79. The *Dainik Bharat Mitra* (Calcutta) of the 9th June says that all the European societies and newspapers are striving for the compulsory military training of Europeans in India, the cost to be heaped upon poor India's head. An excellent proposal indeed! How can these people know whether or not India is dying of hunger? Their pockets are full of the money earned by Indians by the sweat of their brow. There is no famine of bread and butter for them.

Even supposing Indians are rich, is it reasonable that their wealth should be drained and used for all these things? Suppose these Europeans are made to undergo compulsory military training and that they make good soldiers. For what purpose will their service be requisitioned. For England and the Empire. Then why should India be made to pay for the piping of the tune. The cost of their training should be contributed by the Empire or England. In case it is decided that India shall have to pay for this, then Indians should also be given a similar training. This will be doing justice to India.

80. The *Calcutta Samachar* (Calcutta) of the 9th June says that Indians are ever sighing to obtain the rights enjoyed by British citizens in the Empire. The only people

New signs of the times.

who openly oppose this are the Europeans domiciled in India. But it is one of the signs of the times that even Europeans who have grown old in India think that it is necessary to grant similar rights to Indians. As, for instance, Colonel Younghusband has expressed his sympathy with Indian aspirations. This change of attitude, the paper says, leads it to hope that after the war there will be changes in the policy of Government.

81. The *Bangali* (Calcutta) of the 14th June has the following:—

India's gains after the war.

Those of our countrymen who are anxiously awaiting the expected shower of boons when the war is over will be glad to know that (1) there will be a Royal Viceroy in India, (2) India will have a Parliament or something of the kind, and (3) Indians will be freely taken into the army. This may be a mere rumour, but we have heard it from a very reliable source, though, of course, we are not prepared to swear as to the certainty of the boons being granted. If India gets a Parliament of her own the native Princes will constitute the House of Lords and the Congress will form the House of Commons. The public, however, will prize the removal of their crying grievances, such as scarcity of food, want of pure drinking water, bad sanitation, and backward education, more than the right of wielding the sword or sitting in Parliament.

82. The *Dainik Bharat Mitra* (Calcutta) of the 13th June refers to an article which has appeared in the *Leader*, on the subject entitled as noted in the margin. The

Agitation during war.

paper says that it can also speak in the same strain as the *Leader*, but it should not fight at this moment. What it wants to say is only this, that if Government wants the people to do their duty it should do its own duty first and thus lead the way. After the commencement of the war all political prisoners were set at liberty not only in England but also in other countries as well, but the policy followed in India has been altogether the reverse of this. This was not proper at all. The paper is not referring to those dacoity cases which have been disposed of or are pending, though it would like to say in connection with this that it is not proper to accuse persons against whom there is no proof. The internment of Mr. Muhammad Ali, Mr. Shaikat Ali and other persons, shows that Government has no confidence in the people of this country. Not to provide for the maintenance of these interned persons is an act of grave injustice. We cannot refrain from commenting when we hear of such things. How good it would be if the rulers were to rule their subjects, reposing confidence in them. It will be time enough to discuss all such matters when the war is over. For the present it must confine itself to the consideration of the best means of securing victory.

83. The *Anwar-ul-Akhbar* (Calcutta) of the 11th June says that the greatest war of the century is being fought and the world has been converted into an arena of

Can there be a zeppelin raid on England?

horror. Of all the countries of the world who are engaged in this war, England is the most fortunate, inasmuch as she has not been devastated. Neither England nor her colonies have been trampled under the hoof of the enemy's horses nor has her lands been besmirched by the blood of her offspring, whereas the picture of devastation is to be seen everywhere in France, in Eastern Prussia, Poland, Galicia, Belgium, Serbia and in the Valley of the Tigris and the Euphrates.

Germany hates England particularly, and that hate has been further intensified by the immunity of England from devastation; so she is now trying her best to devise means for bringing ruin and devastation on her lands as

CALCUTTA SAMACHAR
June 9th, 1915.

BANGALI,
June 14th, 1915.

DAINIK BHARAT
MITRA
June 13th, 1915.

AN WAR-UL-AKHBAR,
June 11th, 1915.

well. If England had not possessed the magnificent fleet she has, then Germany would have certainly ruined her lands, but the fleet of the mistress of the seas has prevented her from doing so. Germany now wants to attain the object dear to her heart by the aerial raid. They have several times made air raids on London and other towns of England, but the English nation has, with their characteristic cool temper and bold spirit, looked down upon these with contempt and at once reported the destruction of the aerial raiders, which (according to the newspapers of the Allies) has created dejection in Germany. Therefore, Germany has declared her intention to make a magnificent aerial raid on England.

After referring to the description given by a Swiss gentleman of the proposed zeppelin raid on England, when poisonous bombs will be dropped, it asks the question whether such an attack is possible. In connection with this, it quotes the opinion expressed by an English paper, called the *Observer*, which points out the difficulties of conducting an air raid like that.

SAFIR,
June 10th, 1915.

84. The *Safir* (Calcutta) of the 10th June says that at last Italy has jumped into the universal fire of war. At the commencement no one expected that in a few months Italy would fight against her former friends. Her

finances were at a low ebb. The Tripolitan war had made her poor. Her treasury was empty and she had no ammunition and instruments of war, so much so that in the forts on the Austrian frontier there was a dearth of arsenal requisites.

Her silence was due to another cause. Her attempt on Tripoli had displeased the Moslems of the world, and she apprehended that if she joined the war, the desert dwellers of Tripoli would create a world of anxieties for her.

Now it appears that her political genius has got the better of these difficulties. Her treasury has been replenished. She has provided herself with munitions of war. Her anxieties regarding Tripoli also seems to have been set at rest.

After recounting the strength of the Italian forces, the paper says that Italy has got two objects in view—(1) that two of the Austrian provinces, in which Italian is spoken, should be hers, and (2) that at the end of the war she may not have to go empty-handed but may get some of the spoils of war.

The past history of Italy shows that she has always considered it opportune to further her interests when other nations are fighting.

HITAVADI,
June 11th, 1915.

85. The *Hitavadi* (Calcutta) of the 11th June has the following:—

"A righteous war."

Signor Salandra, the Prime Minister of Italy, says that his country is now engaged in a righteous war. We fail to see where the righteousness comes in, for so far as Italy is concerned, she would not have joined the great struggle if Austria had let her have Trieste without striking a blow. When Italy took up arms against Turkey over Tripoli, that war was also a righteous war according to her. Well, if the pursuit of self-interest be righteousness, then every one engaged in the present war must be said to be fighting for a righteous cause.

MOHAMMADI,
June 11th, 1915.

86. The *Mohammadi* (Calcutta) of the 11th June notices the article which recently appeared in the *Times* (reproduced in the *Bengalee* of the 20th May) about the position in which the Allies now stand, and remarks:—

We are not in a position to say anything against the observations made by the *Times*, but we have not the least doubt that those who are conducting the war for the Allies may be fully relied upon to do all that is proper and practicable, and that the final victory will be for the Allies.

MOHAMMADI,
June 11th, 1915.

87. The *Mohammadi* (Calcutta) of the 11th June has the following:—

"Mussalman progress."

Neither our Maulvis nor our brethren who adopt European ways follow the path which the *Koran* points out for Mussalman progress. They give all their attention to outward show but care nothing for the real spirit of that holy book. High ideals do not find favour with us any more, and we have all become narrow-minded. But we must maintain the existence of our community and we must advance in the path of progress, not as the bigots and false prophets direct us but in a different way. And what is that way? Is it by receiving Western education and winning University degrees and getting into service? Many

of us think that this is the golden path. But we ask all Musalmans not to commit this mistake which will be fatal to our national life. Musalmans have a place of their own in the world and their national life should never be moulded after the Western model. It may be argued that English education has helped on the Hindu and the Sikh in the path of progress, but is that progress or merely the creation of a sordid ambition? No, English education can never lead Musalmans in the path of progress. A careful study of the history of European progress will show that Christian nations began to advance from the very day that they freed themselves from the bonds of their religion, but the downfall of Musalmans date from their straying from the path pointed out by Islam. Moslems can never advance by adopting the same methods as have been so useful in the case of Christians. We should work in a spirit not of so-called patriotism but of real self-sacrifice. The field of our activities should not be limited to one country only—the sacred call of Islam should not arouse only one land—but should be extended to the whole world. What have we done in this country? What have the eight crores of Musalmans accomplished after forty years' labour but creating one or two insignificant colleges and producing a few hundreds of quill-driving clerks? Is this progress? Can this progress bear any comparison with what the Hindus have achieved? Musalmans should be aroused by the holy call of Islam, and if they must receive Western education they should not be allowed to neglect religious education. The ready response which the Musalmans of India, high and low, rich and poor, gave to the call for subscriptions in connection with the proposed Musalman University and the Balkan War, shows what stuff they are made of. And this proves conclusively that the progress of Islamic nations must be accomplished on Islamic lines.

88. *The Charu Mihir* (Mymensingh) of the 8th June refers to the various names being suggested as Lord Hardinge's successor and remarks that nobody seems to be considering the question in its bearing upon the well-being of Indians.

CHARU MIHIR.
June 8th, 1915.

89. *The Nayak* (Calcutta) of the 14th June, referring to the list of 13 great men compiled by the *Bengalee* from the opinions of its readers, says that it should be considered whether the following names should not replace the names in the *Bengalee's* list as really the greatest men born in modern Bengal:—

NAYAK.
June 14th, 1915.

- (1) Jagannath Tarkapanchanan.
- (2) Taraknath Palit.
- (3) Tarak Pramanik.
- (4) Raja Rajendralala Mitra.
- (5) Bhudev Mukherjee.
- (6) Michael Madhusudan Dutta.
- (7) Ramkrishna Paramahansa.
- (8) Bijaykrishna Goswami.
- (9) Sasadhar Tarkachuramani.
- (10) Ramdulal Sarkar.
- (11) Brahmabandhav Upadhyaya.
- (12) Ramgopal Ghosh.
- (13) Rajendralal Mallik.

RAJENDRA CHANDRA SASTRI,

Bengali Translator to Government.

BENGALI TRANSLATOR'S OFFICE,

The 19th June 1915.

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REPORT (PART II)

ON

INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 19th June 1915.

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REPORT (PART II)

INDIAN-GROWN ENGLISH NEWSPAPERS IN BENGAL

From end of January 1911 to June 1912

CONFIDENTIAL

The following is a list of the Indian-grown English newspapers in Bengal, as reported by the various sources mentioned in the report. The list is arranged in alphabetical order of the names of the newspapers. The names of the newspapers are given in full, and the names of the proprietors are given in full. The names of the newspapers are given in full, and the names of the proprietors are given in full.

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LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS AND PERIODICALS RECEIVED AND DEALT WITH BY THE BENGAL INTELLIGENCE BRANCH.

[As it stood on 1st January 1915.]

NOTE.—(N.)—Newspapers. (P.)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika." (N.)	Calcutta	... Daily ...	Manmatha Nath Banarji, Brahmin ...	1,400
2	"Ananda Mohan College Magazine." (P.)	Mymensingh	... Monthly ...	Kumud Bandhu Chakrabarti, of Jessore, Brahmin.	300
3	"Bengalee" (N.) ...	Calcutta	... Daily ...	Surendra Nath Banarji, Brahmin, age 69.	5,000
4	"Calcutta Budget" (N.)	Ditto	... Do. ...	Hem Chandra Datta, Kayastha, age 48 ...	1,800
5	"Calcutta Journal of Medicine" (The). (P.)	Ditto	... Monthly ...	Dr. A. L. Sarkar, L.M.S., Satgope, age about 43.	100
6	"Calcutta Law Journal" (The).	Ditto	... Fortnightly	Hara Prasad Chatterji, Hindu Kayastha, and Jnanendra Nath Basu, Hindu Brahmin, vakils.	2,000
7	"Calcutta Medical Journal" (The). (P.)	Ditto	... Monthly ...	Dr. Rai Chuni Lal Basu, Bahadur, Hindu Kayastha, age 51, and Dr. Purna Chandra Nandi, Native Christian, age about 50.	450
8	"Calcutta Spectator" (N.)	Ditto	... Weekly ...	Lalit Mohan Ghoshal, Brahmin, age 40, and Hem Chandra Datta.	500 (Suspended.)
9	"Calcutta University Magazine." (P.)	Ditto	... Monthly ...	Khagendra Nath Maitra, Kayastha, age 39.	300
10	"Calcutta Weekly Notes"	Ditto	... Weekly ...	Jogesh Chandra Chaudhuri, Barrister-at-Law, Hindu Brahmin, age about 41.	1,700
11	"Case Law" (P.) ...	Ditto	... Monthly ...	Mohim Chandra Ray, Khatriya, age about 45.	400 (Suspended)
12	"Collegian" ...	Ditto	... Fortnightly	Nripendra Nath De, Kayastha, age 38 ...	1,000
13	"Culture" (P.) ...	Ditto	... Monthly ...	Gan Ch. Ray, Hindu Baidya, age 47 ...	500
14	"Current Indian Cases" (P.)	Ditto	... Do. ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	1,000
15	"East" (N.) ...	Dacca	... Weekly ...	(1) Mohim Ch. Sen, age 62, (2) Ishan Ch. Sen, (3) Durga Nath Ray, Brahmos.	200
16	"Field and the Calcutta Weekly Advertiser."	Calcutta	... Do. ...	Hem Ch. Banarji, Brahmin, age 59 ...	500 (Suspended.)
17	"Food and Drugs" (P.)	Ditto	... Quarterly ...	Dr. Kartik Ch. Basu, M.B., Kayastha, age 57.	650
18	"Gardener's Magazine" (P.)	Ditto	... Monthly ...	Bhuban Mohan Ray, Hindu Kaibarta, age 57.	800
19	"Glory" (N.) ...	Ditto	... Do. ...	Kalachand Sarkar, Benia, age 38 ...	50,000 (Free distribution.)
20	"Habul Matin" (English edition). (N.)	Ditto	... Weekly ...	Gyan Ch. Ray, Hindu Baidya, age 46 ...	1 000
21	"Health and Happiness" (P.)	Ditto	... Monthly ...	Kartik Ch. Basu, Kayastha, age 46 ...	500
22	"Herald" (N.) ...	Dacca	... Daily ...	Priya Nath Sen, Hindu Baidya, age about 30.	2,000
23	"Hindu Patriot" (N.)	Calcutta	... Weekly ...	Sarat Ch. Ray, Kayastha, age 47 ...	2,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
24	"Hindu Review" (P.) ...	Calcutta ...	Monthly ...	Bipin Ch. Pal, Hindu Teli, age 50 ...	900
25	"Hindu Spiritual Magazine." (P.)	Ditto ...	Do. ...	Mati Lal Ghosh, Kayastha, age 60, and Pijus Kanti Ghosh.	400
26	"Indian Case Notes" (P.)	Ditto ...	Do ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	1,000 (Suspended.)
27	"Indian Empire" (N.)	Ditto ...	Weekly ...	Hem Ch. Datta, Hindu Kayastha, age 49	2,000
28	"Indian Express" (P.) ...	Ditto ...	Monthly ...	Purna Ch. Basu, Hindu Kayastha, age 51.	100 to 250
29	"Indian Homeopathic Reporter." (N.)	Ditto ...	Weekly ...	Dr. Sarat Ch. Ghosh, Hindu Kayastha, age 46.	500 Discontinued for the present.
30	"Indian Homeopathic Review." (N.)	Ditto ...	Do ...	P. Mazumdar and J. N. Mazumdar, M.D.	200
31	"Indian Medical Record" (The). (P.)	Ditto ...	Monthly ...	Kaviraj Anukul Chandra Bissarad, Hindu Brahmin, age 38, and Committee.	800
32	"Indian Messenger" (N.)	Ditto ...	Weekly ...	Pratul Ch. Som, Brahmo, age 52 ...	500
33	"Indian Mirror" (N.)	Ditto ...	Daily ...	Satyendra Nath Sen, Hindu Baidya, age 36.	1,200
34	"Indian Nation" (N.)	Ditto ...	Weekly ...	Sailendra Ghosh, Kayastha, age 31 ...	800
35	"Indian Royal Chronicle" (P.)	Ditto ...	Monthly ...	Shamlal De, Hindu Subranabanik, age 47	Unknown.
36	"Indian World" (The) (N.)	Ditto ...	Weekly ...	Prithvis Ch. Ray, Hindu Kayastha, age 40.	500 to 1,000 (Suspended.)
37	"Industry" (P.) ...	Ditto ...		Kishori Mohan Banarji, Hindu Brahmin, age 36.	1,000
38	"Modern Review" (P.)	Ditto ...		Rama Nanda Chatarji, Brahmo, age 60 ...	2,000
39	"Mussalman" (N.)...	Ditto ...	Weekly ...	M. Rahman, Muhammadan, age 34 ...	1,000
40	"National Magazine" (P.)	Ditto ...	Monthly ...	Kali Prasanna De, Hindu Kayastha, age 67.	500
41	"Regeneration" (P.) ...	Ditto ...	Do. ...	Abinash Ch. Ray, Brahmo, age 36 ...	200
42	"Rels and Rayyet" (N.)	Ditto ...	Weekly ...	Jogesh Ch. Datta, age 64	350
43	"Review" (P.) ...	Ditto ...	Monthly ...	Jogendra Rao Bhagawan Lal, Brahmin, age 33.	400
44	"Telegraph" (N.) ...	Ditto ...	Weekly ...	Satyendra Kumar Basu, Hindu Kayastha, age 32.	2,500
45	"Unity and the Minister" (N.)	Ditto ...	Do. ...	M. N. Basu, Brahmo, age 75	400 to 500
46	"University Magazine" (P.)	Ditto ...	Monthly ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	390
47	"World and the New Dispensation." (N.)	Ditto ...	Weekly ...	Mohim Ch. Sen and Khettra Mohan Datta, age 60, both Brahmos.	400
48	"World's Messenger" (P.)	Ditto ...	Monthly ...	Sundari Kakhya Ray, Hindu Mahisya, age 28.	400
49	"World's Recorder" (P.)	Ditto ...	Do. ...	Kali Pada De, Hindu Kayastha, age 49 ...	2,700

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II.—HOME ADMINISTRATION.

(b)—Working of the Courts.

563. The *Amrita Bazar Patrika* says Sir William Byles, M.P., is doing yeoman service to India by trying to have some of the barbarous provisions of the Criminal Procedure Code amended. In the House of Commons on the 11th May he asked the Under-Secretary of State for India "whether he was aware that the appeals in the Delhi conspiracy case to the Privy Council had all been dismissed, with the result that in one case a British subject who was acquitted would be sent to transportation for life, and in another case a British subject who was sentenced to transportation for life would be hanged." In each case the judgment was delivered by an Appeal Court which heard none of the witnesses. Sir William asked how soon a reform in these judicial methods might be looked for which would make them more conformable to the practice of this country. To the above, Mr. Charles Roberts replied as follows: "I have nothing to add to the statement in my answer to the Hon'ble member on 27th April, except that there is nothing in the proceedings before the Judicial Committee of the Privy Council that suggests a miscarriage of justice in the Indian Courts in these cases." It may be quite true that what the Indian Courts did in the conspiracy case was in consonance with the provisions of the Indian Criminal Procedure Code. But, then, in no other civilized country except in India does the law empower the Government to appeal against acquittal, resulting in the man acquitted being sometimes transported for life or hanged; and that being so, such provision should be altered in the interests of humanity. The reply of Mr. Roberts given on the 27th April as above referred to runs as follows: "The Secretary of State has no official information in this case. The provisions of the Indian Criminal Procedure Code, under which appeals from acquittals are preferred to the High Courts, are at present under consideration in the Imperial Legislative Council in connection with a Bill for the general amendment of the Code."

AMRITA BAZAR
PATRIKA,
12th June 1915.

564. Referring to an admirable article headed "Appeals against acquittals," which appeared in the *Law Times* of 17th April, the *Amrita Bazar Patrika* remarks that the writer very justly characterizes the power of appeal enjoyed by Government here against orders of acquittals by courts of law in capital sentences as one of the greatest defects in the Indian Criminal Procedure Code, which is opposed to the cardinal principles of English criminal jurisprudence. What makes this arrangement all the more reprehensible is the fact that this power of appeal cannot be exercised in cases where the accused are European British subjects. Both Sir Henry Cotton and Sir William Byles are doing great service to the cause of humanity by bringing this matter again and again to the notice of the British public. The Secretary of State for India in reply to a question by the latter, has stated that "the provisions of the Indian Criminal Procedure Code, under which appeals from acquittals are preferred to the High Court, are at present under consideration in the Imperial Legislative Council in connection with a Bill for the general amendment of the Code."

AMRITA BAZAR
PATRIKA,
15th June 1915.

(c)—Jails.

565. The *Amrita Bazar Patrika* says that a case was recently brought to its notice showing how perfunctorily a so-called official enquiry into the complaints of political offenders is conducted. The mother of a political convict, now confined at Multan, brought certain alleged hardships of her son to the notice of the Government, which took action upon it. The mother was afterwards informed that her son was wholly to blame and could not expect better treatment unless he mended his objectionable ways. But who supplied the

AMRITA BAZAR
PATRIKA,
10th June 1915.

Government with the above information? Apparently the very jail authorities against whom the complaints were made. Surely this is not the proper way of removing the complaints of the people and to make the administration popular. A general impression prevails that the so-called political prisoners are more harshly treated than the ordinary convicts, and cases have been brought to light to confirm it. The case of Mr. Kholatkar, of Nagpur, is too well known.

AMRITA BAZAR
PATRIKA,
15th June 1915.

566. Commenting on the jail administration in Assam, the *Amrita Bazar Patrika* says that it is glad to find that the question of the treatment of juvenile accused has received careful consideration from the Chief

Commissioner. The principle has now been recognized and accepted in all civilized countries that the effective method of curing a man of his criminal tendencies is not to treat him like a wild animal in jail, which makes him only more hardened, but to give him moral and industrial education. But, in India, the old order of things still continues to flourish. Even small boys and girls are oftentimes sentenced to rigorous imprisonment. Some Assam Magistrates have gone to a great length in this respect, and richly deserve the censure passed on them by Sir Archdale Earle. Again, the mortality in the Assam jails is very high and attracted the attention of the Chief Commissioner. The Inspector-General issued orders with a view to reducing the rate of mortality, but his subordinates did not obey him! That is the case not infrequently in many other departments besides the jail in every province. There the subordinate is the master and the master the subordinate! Take the police department. Every provincial Government and Administration is anxious that the police should behave well; but it is well known with what scanty loyalty this behest is carried out. The wretched prisoners were treated very badly. They were not admitted to hospital immediately after they fell ill. This means they were made to work even when suffering from disease! Certain diseases, again, were not regularly treated. The fortnightly weighments of prisoners were neglected, and bad vegetables supplied. No wonder the mortality was high. There were perhaps other causes which contributed to the heavy death-rate. For instance, the report shows an enormous increase in the gross profits from jail industries. These earnings were due to the higher prices at which the products were sold. But it is not unreasonable to draw the inference that such earnings were also perhaps secured by overworking the convicts. The dietary charge per head in 1914, again, was only Rs. 44-11. This shows that the prisoners could not have sufficiency of good food. Now, generally speaking, if an ill-fed man is made to work hard, he is bound to sicken and die. This might be one of the causes of the heavy jail mortality in Assam. The journal is told that quinine in 15-grain doses was administered, as a prophylactic against malaria, to every prisoner on two successive days every week from May to October, except at Shillong and Aijal, where it was considered unnecessary by the Jail Superintendent. There is, however, no information as to the result of this interesting experiment.

(d)—Education.

HERALD,
10th June 1915.

567. Writing on this subject, the *Herald* says that the regulation for limiting the number of students in each class may be a measure of perfection as long as there are

Accommodation in Colleges.

enough schools and colleges to admit all the candidates, but as the number of educational institutions is admittedly insufficient, the only sensible course to follow now is to relax the rigour of the regulation wherever necessary. Nothing can be more injurious to a youth than to shut all gates of knowledge against him. To deprive a student of the means of education is not only a sin but a crime—it is an offence against society. Rules were made for men, not men for rules. Some of the regulations in connection with the question of admission have been found by experience to be grossly defective, and it is time they were revised. The journal is aware of the fact that the University authorities relaxed the rule of admission to a certain extent last year in some

of the Calcutta colleges. The *Mussalman* points out rightly that this was merely patchwork. It is obvious that this course cannot bring relief to all the students. It is a matter of common knowledge that Calcutta is far more expensive than Dacca or other places, and it is not difficult to guess that a large number of students domiciled in Dacca have not the means to prosecute their studies in Calcutta. To relax the rule of admission for certain colleges in Calcutta is therefore no relief to the poorer students, and many of them may be compelled to abandon their studies in spite of the Calcutta colleges being open to them. The journal trusts the University authorities will make a serious effort to remove the difficulties of the students this year, and asks if it is necessary to inform them that sympathy should be the keynote of all actions which concern the future of the young men of Bengal.

568. The translation of a Government servant from the magisterial bench to the professorial chair, writes the *Amrita Bazar Patrika*, cannot but be looked upon as a

An I.C.S. member as school-master.

fantastic arrangement, for the work of a member of the Indian Civil Service is hardly calculated to develop qualifications essential for a successful member of the Educational Service. Yet such a thing has just happened. The latest *Gazette of India* notifies the appointment "temporarily" of Mr. L. G. L. Evans, I.C.S., as Additional Assistant Master at the Mayo College, Ajmere, with effect from the 10th May 1915, and until further orders. Mr. Evans is an Assistant Magistrate and Collector of the Bihar and Orissa Service, who came out to India in 1911. A member of the heaven-born service is believed to be fit for any work, and this supposition no doubt accounts for such an arrangement.

AMRITA BASAR
PATRIKA,
10th June 1915.

(e)—Local Self-Government and Municipal Administration.

569. There are still municipalities, writes the *Bengalee*, which do not possess the elective franchise. The Municipality of Darjeeling and most of the mill municipalities

The Elective Franchise.

are included in this category. In the case of the Darjeeling Municipality, a strong representation has been made by the ratepayers for its reconstitution upon an elective basis. The agitation will be renewed in season and out of season until the boon has been granted. In all controversies between the Government and the people, the people must triumph, if their cause is just and righteous. That is the great outstanding lesson of all political agitations; and India furnishes no exception to this universal principle. With regard to the mill municipalities, the journal does not understand why in their case the commissioners should all be nominated. The Kamarhati Municipality in the 24-Pagānas is a mill municipality. The elective system prevails there; and no harm has been done. Surely the elective system might be recognized in the constitution of other municipalities of the same kind without serious detriment to any interest. The mills must have a large voice, proportionate to their interests, in the determination of local questions arising in the mill area. But there are other interests besides those of the mills—there are the people unconnected with the mills. Are they to be treated as dumb-driven cattle and to have no part or share in the management of their local affairs? Are they to have no voice in the election of their representatives on the local bodies? Is this fair to them or consistent with the principles of local self-government? Their representatives are now nominated by the Government at the instance of the Magistrate, who derives his information from the chairman of the municipality, who is usually a mill-manager. They are, thus the nominees of the mill managers and not of the people whose interests may often be distinct from, and indeed in conflict with, those of the mills. This state of things, this sham representation, must come to an end. The ratepayers must have their own representatives chosen by them on the municipal boards. This is an urgent reform which can no longer be deferred.

570. In continuation of the above article, the *Bengalee* says that the fact

An expansion of the Elective Franchise.

has to be borne in mind that in many areas where mills have been established, there was already an Indian population living there, it might be, for generations. Some of them were displaced by the operations of the mills, but

BENGALÉE,
12th June 1915.

BENGALÉE,
13th June 1915.

such is the love for the homestead land and its environments that the homeless population took up their quarters in the immediate vicinity. They form a community by themselves, though living in the mill area, and have separate, distinct and sometimes even conflicting interests. They surely cannot be represented by the agents of the mills or their nominees. In fairness to them, their representatives must be chosen by themselves. The journal does not ignore the interests of the mills; it says that those interests should be adequately safeguarded. They will not in any way be prejudiced by the constitution of the municipalities upon an elective basis. All along the line there should be an advance, cautious it may be, but none the less definite. That is the clear demand of public opinion. It is also in perfect conformity with the Government Resolution.

(f)—Questions affecting the Land.

CALCUTTA BUDGET,
9th June 1915.

571. The stock argument in favour of partition of districts, writes the *Calcutta Budget*, has been from the beginning

Partition of Mymensingh.

the desirability of bringing the rulers and the ruled closer together. It is said large charges leave no time and opportunity to the District Officers to personally know the people, study their needs and requirements, and help to raise them to a higher level. No one will deny that these are necessary, nay, absolutely indispensable. But the remedy applied does not appeal to the people, and this for very good reasons. All parts of the country now have been brought close together by post and telegraph, railway and steamer service. In the earlier days of British rule, when the Empire was yet in the making, the District Officers, without any such facilities as are now available, not only knew and appreciated the people but were regarded as demi-gods almost, because there could be no doubt whatever of their sympathy. Since then, the district staff has everywhere been strengthened and every part of the country has been opened up by railway and telegraphic communication. Consequently, it is not smaller or bigger charges which count, but a change in the character of the administration and the qualities of head and heart of individual officers. What, therefore, the people think of the partition, which will necessarily increase the cost of the administration, is that it is undertaken in the belief that it will enable the rulers to deal more adequately with anarchy and unrest. Of course, this is very necessary; but from past experience it appears that rigour and drastic treatment can hardly do any good. On the other hand, for the improvement of the situation what is necessary is confidence and sympathy. When Mymensingh is partitioned into three districts, unless and until the Magistrates know how to win the confidence and sympathy of the people they would achieve nothing but perhaps drive discontent deep underground. The rulers will not now listen to these arguments, but time will show whether they or the people are right.

AMRITA BAZAR
PATRIKA,
10th June 1915.

572. Adverting to this subject, the *Amrita Bazar Patrika* comments sarcastically on the "courtesy" of the Government in inviting public opinion on the partition

Ibid.

scheme before it is further proceeded with. In support of the resolution, the Governor in Council puts forward the old excuse, namely, "to bring the officers of Government into closer touch with the people." How many people can a District Officer, overwhelmed with work as he is, see in the course of a year? Not more than ten thousand with his utmost efforts in the course of a year. Well, Mymensingh is going to be divided into three districts, namely, Kishorganj, Mymensingh and Gopalpur, the first containing over 13 lakhs, the second over 14 lakhs, and the third over 17 lakhs of people. Now, if the Magistrates of each of these three districts manage to come across even a lakh of men, then there will still remain 12 lakhs in one, and 13 and 16 lakhs respectively in the other two, unvisited by them. What is then gained by subdividing Mymensingh into three or even thirty districts? Then, again what good do the people expect by coming into closer touch with the District Officer? Under existing circumstances, the District Magistrate comes across at least some people in his jurisdiction. Are those who are lucky enough to

see his bright face any way happier than those who are not so lucky? Of course the presence of the District Officer would be a blessing if he could give relief to the hundreds of thousands in his charge in respect of the numerous evils from which they are suffering, such as malaria, cholera, water scarcity, bad drainage, etc. But when the Local Government itself is helpless in these matters, what can its representative in the district do? The failure of the jute trade has caused severe distress in the whole of Mymensingh. So what the people of that district need most just now is pecuniary help to enable them to tide over their difficulty. But they prayed for bread and have received only a stone. A resolution on the prevailing acute scarcity in Eastern Bengal, and not one on the partition of Mymensingh, is what is urgently wanted at the present moment.

(h)—General.

573. Anyone who has given serious thought to the Madras agricultural reorganisation scheme, writes the *Amrita Bazar Patrika*, cannot but come to any other conclusion than at what Mr. Pantulu has arrived, viz., that it means practically the creation of new higher appointments in the Agricultural Department for the benefit of some European experts, who, while unacquainted with the agricultural conditions of the country, will be entrusted with the task of improving its agriculture. The beauty of this arrangement ought to be clear to common-sense. Mr. Pantulu objects to a member of the Indian Civil Service being placed at the head of this Department, but Mr. Pantulu is yet to know that a member of the Indian Civil Service is considered capable of performing wonders.

AMRITA BAZAR
PATRIKA.
10th June 1915.

574. The *Amrita Bazar Patrika* learns from a reliable source that the Government proposes to intern Mr. Muhammad Ali at Mussoorie in consideration of the fact that he is suffering from diabetes. This is all right; but what about the cost of his living? Mussoorie is a more expensive place than Mahrauli; so if the Government does not bear the cost of his maintenance it would be a greater punishment for him.

AMRITA BAZAR
PATRIKA.
11th June 1915.

575. Referring to the way in which a number of people are being interned on the mere ground that they have, "in the opinion" of some high officials, "acted" or "are acting" or are "about to act in a manner prejudicial to the public safety," the *Amrita Bazar Patrika* cites a case in point. Two youths, Ganesh Lal and Lachmi Narayan, were charged by the police before Major Beadon, Deputy Commissioner of Delhi, under sections 131 and 120 B, Indian Penal Code. On June 9th, the two accused were tried, when Mr. Hadow, Superintendent of Police, appeared for the Crown, and Mr. Morton, Barrister-at-Law, for the accused Lachmi Narayan. Mr. Hadow said he did not wish to proceed with the case and entered a *nolle prosequi*. The accused were thereupon discharged. But they were not to be let off so easily. So when a trial in a court of law failed to bring home any charge against them, the Defence of India Act was brought into requisition. In short, before they had left the Court, both the accused were served with an order for internment from the Chief Commissioner under the Act!

AMRITA BAZAR
PATRIKA.
11th June 1915.

576. The *Bengalee* says that the case of the political prisoners in India is really much worse than what Lord Morley imagined or what he asked the House of Commons to believe. The Indian Penal Code, indeed, makes no difference between political and other prisoners; but as a matter of fact there is a great deal of difference, and to the disadvantage of political prisoners, between their treatment and that of ordinary criminals. In European countries, it is just the other way. They are treated as first-class misdemeanants, and all the severity to which they are subjected resolves itself into mere confinement without any of its rigours. The treatment of political prisoners is largely coloured by the personal attitude of the subordinate, and, in some cases, of the higher officials. In most cases the personal attitude is one of bitterness towards those who had dared to create a spirit of revolt against the Government. This may

BENGALÉE.
11th June 1915.

be natural for Government officials, but it has to be curbed by the restraining influence of higher authority. The journal fears that this is not always done. Its complaint, on the other hand, is that the Government has shown a want of consideration in dealing with a class of political offenders recently created. There have been many cases of internment under the Defence of India Act. The persons interned are prisoners to all intents and purposes. They cannot earn their livelihood. Deprived of the means of living, it is the clear duty of the Government to maintain them. All prisoners are fed and maintained by the State, and the paper cannot understand how the State can escape from its obligations to provide for them. Some of them may not need State aid; but those who want it are, by every consideration of fairness, clearly entitled to it. They are interned in the interests of the State. The State makes it impossible for them to obtain a living. Some of them are too poor to provide for themselves. Not to speak of the discomforts of internment, are they to be worried by the anxiety to earn their livelihood in a situation where it is impossible for them to do so? It would be an act of melancholy meanness which a great Government like ours with its noble traditions of humanity in the treatment of prisoners would be incapable of, if the facts were properly represented.

MUSSALMAN.
11th June 1915.

577. Although the Government has fixed one-third of the total appointments as their fair share in view of the "remarkable progress in education made by the Muhammadan community," yet it is a matter of regret, writes the *Mussalman*, that the interests of the Moslems, far from being safeguarded, are entirely neglected by certain controlling authorities. The journal takes, for instance, the case of Income-tax Assessorships in Calcutta. These appointments were all along filled up by selections from outsiders, but as soon as Mussalman candidates pressed for them in 1913, they were told that appointment would be made by promotions from District Assessors; but what is most surprising is that the situation in question was given to a Hindu outsider. There was undoubtedly a miscarriage of justice in this case, and special favour shown, after the enforcement of the new rule, in favour of a member of that community which could do without it, while the rules were enforced with the utmost strictness in the case of the Mussalmans. Then there was, it is understood, another vacancy in February 1915, but nobody knew of it till the appointment was made. Need the paper point out that the officials concerned have deliberately acted in a manner prejudicial to the interests of the Mussalmans and violated, with impunity, the standing orders of the Government? It is a curious coincidence that the authorities have quite recently found the necessity of framing new rules, the effect of which has been to practically debar the Moslem community from these posts for some decades to come. It will appear that a new policy designed to dismiss Mussalman candidates has been adopted in several departments. Amongst others is the Calcutta Police Department. This department has made it a point to advertise vacancies in clerical appointments of the lowest grade, fixing the I. A. Examination as the minimum standard of qualifications, without which no one will be considered an eligible candidate. Now when these junior posts have all along been held by matriculates or by men of inferior qualifications, the journal does not understand why superior qualifications have become necessary. It is necessary that the Government should find a remedy for the existing evils. The Mussalmans no longer crave for favour, but they claim their share in the service of the Government which has been monopolised by non-Mussalmans for a very long time. It will be but bare justice if they are now given their share and it is to be hoped that the Government will take the matter into its serious consideration and do what in its opinion will appear best to redress the grievances of the Muhammadan community in this connection.

MUSSALMAN.
11th June 1915.

578. Adverting to this subject, the *Mussalman* says it is true that the law under which the two brothers have been interned does not make any provision for persons interned, but it must be remembered that the expenses of prisoners and deportees are borne by the State and the paper fails to see why the expenses of persons interned under the Defence of India Act, who are virtually prisoners, should not be borne by Government. What

Messrs. Shaukat Ali and Muhammad Ali's internment.

Messrs. Shaukat Ali and Muhammad Ali demanded was only just and fair and was not in any way a concession. It is a great pity that the Chief Commissioner has not thought it fit to accede to this fair, just and reasonable demand. The refusal of permission to attend the *Urs* at Ajmer is another act of indiscretion on the part of the Chief Commissioner. The journal cannot conceive what harm would befall the State, if Messrs. Shaukat Ali and Muhammad Ali were allowed to visit Ajmer, and that for a religious purpose. If the Chief Commissioner thought it unsafe to let loose the two brothers at Ajmer, where there is a large concourse of people during the *Urs*, sufficient precaution might have been taken by the authorities to guard them and watch their movements, though this would have been absolutely unnecessary. Messrs. Shaukat Ali and Muhammad Ali have not been placed before any court; there is no formal charge against them; their guilt, if any, has not been proved, and the mere *ipse dixit* of a Chief Commissioner cannot convince the public that they are in any way guilty. Accordingly, the treatment meted out to them is highly resented by the community, if not by the whole country. The meetings that have been held at Delhi, Bankipur and Kidderpur in Calcutta give unmistakable proof of the public feeling that has been roused by the internment of the two brothers. True it is that meetings have not yet been held all over the country, but still the feeling is there, and one who runs cannot fail to perceive it. The Indian Press almost unanimously sympathises with the two brothers and believes that they have been unjustly dealt with. The journal hopes the Government of India will be pleased to take the matter into consideration and pass such orders as may satisfy the whole country.

579. The *Calcutta Budget* remarks that the scheme that has been adumbrated in Madras does not appeal to it quite in the sense that it provides more or less a number of well-paid berths for Europeans without going any long way towards increasing the actual efficiency of the service. Well, the Director is to be an I.C.S. man, and although a member of the heaven-born service is credited with the capacity to do every conceivable work under the sun as efficiently as experts, the paper cannot very well understand what there is in the curriculum of the Civil Service Examination to qualify a candidate as an agricultural expert. And if there is nothing, the inevitable conclusion is that an I.C.S. member is not the best Director of the Department. Under the I.C.S. Director, Madras is to have several deputies who are to be recruited in England, —raw youths in their teens as in the case of the Forest, Police and such other Departments. The journal admits they would be chosen from among Cirencester scholars who have obtained theoretical knowledge of the science of modern agriculture, but the conditions in India being entirely different from those in England or the West, this book-learning can never be expected to do any good except in the writing of learned, unpractical monographs. From the *Patrika* it appears that the reorganisation scheme does not contemplate the deputation of Indians, say, graduates of Indian colleges, to the West for post-graduate training. If this is true, it is to be feared there is no way out of the difficulty, that the only result of the inauguration of the reorganisation would mean comfortable provision for a number of Europeans, and the people cannot possibly welcome it on this account.

CALCUTTA BUDGET,
11th June 1915.

580. While fully admitting and appreciating the admission of Indians to the various Military Orders, not even excepting the much-coveted Victoria Cross, the *Telegraph* begs to urge that this is not, in the eyes of the vast myriads of Indian peoples, enough recompense for all that they have been doing. Besides men, India is furnishing no small amount of money and munitions. If, however, the soldiers find that as the recognition of their devotion and loyalty, the commissioned ranks of the army are being thrown open to the eligible among them, it would increase tenfold their zeal and activity and thus more firmly strengthen the foundations of the British Empire and render it possible to defy the whole world. What country is there which can furnish as many millions of fine fighting men as India can or gladly will? Moreover, this concession to Indian sentiment is likely to produce very good results in other respects as well. There is some amount of discontent and disaffection in the land, and these are bred by a sense of inequality and want of confidence. When,

TELEGRAPH,
12th June 1915.

however, Indians have been tried in the balance and found not wanting; they believe they may put forward every just claim to this consideration from their rulers. That the question is one that needs prompt and indulgent attention is proved by the fact that many influential organs of public opinion in the United Kingdom and Ireland are also harping on the subject. The journal, therefore, has no hesitation in urging the point on the attention of the authorities both here and in England. Let the Government only announce its intention of admitting the Indians to the Military College at Quetta, and it will be flooded by applications from quite eligible, educated, and respectable young men from the different provinces of the Empire.

TELEGRAPH,
12th June 1915.

581. The encouragement and development of new industries, writes the *Telegraph*, is a subject very near the heart of every Indian. It is undeniable that it is an unprecedented opportunity that has been furnished by the present war for the fostering of the indigenous industries of the country. All foreign imports have ceased; and as a matter of fact it is the enemy countries which have, in a manner, been monopolising the trade of the Continent. One of the cogent reasons for the non-development of industries, however, is the absence of any tangible sympathy on the part of the authorities. In every country the Government helps infant industries with concessions which enable them to take form. Legislation and protective measures are adopted and these contribute to the growth and improvement of industries. In India, however, nothing of this is done. Even the railways will not afford any facilities by way of special rates for the transit of raw materials; and necessarily the golden opportunity is slipping by. The Railway Board tantalised the public recently by issuing a letter suggesting that railway administrations should quote special rates for raw materials so as to encourage new industries. *Railways* and the *Englishman* have written strongly on the point. When, therefore, Anglo-Indian papers write in this strain the authorities have no plausible excuse to shirk their responsibility in the matter as light-heartedly as they seem to do now. As a matter of fact, one of the, if not *the*, best means of allaying unrest and uprooting anarchy is to find employment for young men—profitable, desirable employment. And how best can they be employed than in the domain of industries, and when could a better opportunity be found than now? The journal hopes the Government will pay adequate attention to this all-important question in the interests not only of the population but also of the ruling community and of law and order, progress and prosperity.

Development of industries.

AMRITA BAZAR
PATRIKA,
12th June 1915.

582. It is surprising, writes the *Amrita Bazar Patrika*, that, though atrocities were committed in open daylight, apparently by the Mussalmans of the neighbourhood, and though thousands of them were put on their trial before the Special Tribunal, the vast majority of them were discharged or acquitted. The reply of the Lieutenant-Governor on this point is not satisfactory. "Considering the great difficulties presented by most of the cases," observes His Honor, "the number of offenders brought to justice, though small as compared with the number engaged in the dakaities, is substantial." On the other hand, the result is most disappointing. For, up till now, only 15 per cent. of the accused have been convicted, and this means only a fiasco. A cry was raised by some of the Anglo-Indian papers that the Hindu shop-keepers brought this trouble upon themselves by exorbitantly raising the prices of articles. Mr. Coatman disposes of this assertion as ridiculous. He emphatically exonerates the Hindu traders and money-lenders of all blame in this respect. He says that only four grain dakaities took place and they were well spread over the whole district. He attributes this extraordinary outburst of lawlessness to the declaration of war by Turkey. The Hindu Sabha have raised an important point in their memorial. It is that "the combined effect of wholesale discharges and acquittals has been very disastrous and has rather intensified than removed the anxiety and alarm prevailing in the minds of the Hindus." One can easily understand the force of this statement. If the offenders brought before the courts are discharged or acquitted, they only become more bitter and dangerous enemies than they were before. The Sabha, therefore, make a good suggestion, namely, that before the cases are taken into

Mussalman lawlessness in the Punjab and the Hindu Sabha.

court they should be referred to the Government Advocate or Legal Remembrancer. The journal thinks this rule should be followed in every important police-sent-up case so as to avoid the scandal of a disproportionate discharge of the accused.

583. Referring to this subject, the *Bengalee* says the Government of India sought to defend their new restrictive legislation by referring to the situation in the Punjab

Unrest in the Punjab.

and Bengal. Sir Michael O'Dwyer once referred to the influence of Bengal upon Punjabi seditionists. Mention has been made in the Lahore conspiracy cases of one Rash Bihari Basu, while another Bengali, Basanta Kumar, has been convicted in the Delhi bomb case and has already paid the extreme penalty of the law; but these two instances, even if one accepts the moral value of the evidence brought before the Court, do not establish the official contention that the revolutionary movement in Bengal, insignificant as it is, is actually responsible for the unrest in the Punjab. In fact, even if the evidence in the Delhi case be accepted as gospel truth, the facts disclosed therein stand altogether on a different plane from those disclosed in the Multan cases. The riots in the Multan, Muzaffargarh and Jhang districts are quite different from the sporadic outbursts of lawlessness which have so far been reported from other Indian Provinces. In the first place, they were on an immensely larger scale than any which have been known in Bengal. In the second place, the origin of these has been different. According to Mr. Coatman, Assistant Superintendent of Police, Muzaffargarh, the cause here was partly economic and partly political. And the political aspect of these disturbances had distinct reference to the action of Turkey in the present war. Things like these are absolutely inconceivable in either Bengal or the Deccan, because in these places even the ignorant and illiterate masses have either directly or indirectly received a political education and have imbibed a political insight and wisdom from contact with their educated leaders, such as has not as yet been available to the Punjabi masses, particularly in those districts where the Government had the greatest trouble. Then, the character of the outrages committed by the Punjab dakaits differs equally widely from anything that has as yet been committed anywhere else. In Bengal there is a small but reckless band of revolutionaries carrying on a vendetta against the police, and possibly committing a few dakaities, if police and newspaper reports are to be believed, with a view to obtain the sinews of war. But such brutal outrages as have been reported from the Punjab have never been heard of in this province. The Hindu Sabha's memorial unfolds a tale of horror which was believed to be impossible in British India.

584. People who conjure up the vision of the barge of United India sailing gloriously on the waters of self-government will be edified, writes the *Indian Mirror*, to

Lawlessness in the Punjab.

read the report of the deputation which recently waited upon Sir Michael O'Dwyer to represent its views regarding the outbreak of lawlessness in the Punjab. Two morals are to be drawn from the situation. One is the wisdom of the Imperial Government in introducing the Defence of India Act. It is a most efficacious weapon to deal with an exceptional situation which cannot be reached by the ordinary law. Sir Michael O'Dwyer has acted wisely in applying the Act to rural notables who have been found to have incited lawlessness. A vigorous application of this measure will be productive of excellent results. It is gratifying to note that the Government of Bengal is having recourse to the measure in regard to political suspects. The other moral is that some deluded Indians are obsessed with the idea that the only thing now needed for India is a system of self-government, working from the village upwards. The impracticability of this form of self-government in the present circumstances is proved by the Punjab lawlessness and the Colombo rioting. The security, peace and prosperity of India depend entirely upon the protection afforded by the British law. "Pax Britannica" is a solemn and sacred reality. Once the arm of the British law is removed, India will plunge into factional rioting and excesses. The peoples of India, whatever the Congress orators may say, will never fraternise in a manner to make a United India possible. It is the justice and righteousness of the British Government that gives order and harmony. Under "Pax Britannica" all classes feel an equal

BENGALIAN,
19th June 1915.

INDIAN MIRROR,
13th June 1915.

sense of freedom and security. If the idea of self-government, as cherished by certain go-ahead Indian Nationalists, were to materialise, all the discordant elements which have been put down by British rule would once more assert themselves.

CALCUTTA BUDGET,
14th June 1915.

585. Writing of the terrible loss of life entailed by the present war, the *Calcutta Budget* says that to replenish this awful deficiency, at least an equal number of men must

The situation.

be had, although, as the war advances, the need must be greater still with asphyxiating gas and other horrors the enemy is resorting to. Is it seriously urged that the population of Great Britain and Ireland will suffice to find the number of recruits that would be necessary? Already classes are being drawn upon, which would naturally restrict the commercial and industrial activities of the great nation, now fighting and bleeding for the peace and progress of the world. It is for this reason that the journal has been urging the desirability of drawing upon the practically unlimited resources of this vast continent. Some of the races inhabiting it have already proved their power and prowess, while others may similarly distinguish themselves, if they were offered the opportunity of doing so. As for officers, with the spread of education, there can be no dearth of likely recruits for many years to come. The psychological moment for this experiment has come; and it would be wise to utilise it while it lasts. The zeal and enthusiasm of the Indian peoples just now, in spite of the lawlessness of a microscopic minority, should be made an asset in the attainment of the noble object that England has set before her. Numbers are sure to tell, for Germany's activities are already being cramped and crippled. Conscription is opposed to British instincts and need not be introduced if sufficient numbers are taken from this country to fight the battles of their loved Sovereign.

CALCUTTA BUDGET,
15th June 1915.

586. Every country under the sun has its *swadeshism*, writes the *Calcutta Budget*, except India, and in every country *swadeshism* is encouraged by its Government in

Colonial *swadeshism* and India.

many ways. India has no *swadeshism* of her own worth the name, but she helps forward the growth of the *swadeshism* of every country in whatever way her help is required. She provides the continental countries of Europe with almost a limitless market for all their manufactures, good, bad and indifferent, and produces raw material for them. These countries ask for nothing more. The demand of the colonies for the surplus population of this country is also complied with. In this world it is sometimes the persons most benefited by you who prove your enemies. So it is no wonder that the colonies should use the Indians not as subjects of the same Sovereign, but as something else. But the motive underlying this attitude of the colonies towards the Indians is the protection of their *swadeshism*, for very reasonably, colonies, like their parent countries, are out-and-out *swadeshists*. In Mauritius as an indentured labourer the Indian is received with open arms, but as an independent trader or agriculturist, he is the *bête noir* of the white colonist. The simple and inexpensive mode of life of the Indian trader, his abstinence and temperance, his thrifty habits enable him to undersell the white trader; and human nature being what it is, his cheaper prices prove an irresistible attraction even to the white consumers and they flock to him in large numbers. The rulers, however, dare not make laws to prevent the white householders from buying articles from the Indians as this would raise a storm of white protest in the colony, and so for the sake of their *swadeshism* they pass repressive laws for the exclusion of Indians from the colonies. This conduct of the colonial authorities furnishes one more instance of employing the "arm of political injustice to keep down and ultimately strangle a competitor with whom they could not compete on equal terms." While the Indian soldiers are shedding their blood and sacrificing their lives in the service of the Empire, and British ministers and statesmen are speaking loudly of looking at Indian problems from a different angle of vision than hitherto as a reward of India's loyalty to the Empire in this hour of crisis, a class of His Majesty's subjects in some parts of the Empire is ill-treating the Indians. From the point of view of the political unity of the Empire, the attitude of the colonists is indeed regrettable; but that is the way to protect the *swadeshism* of one's country. All other considerations are subordinated

everywhere to those of *swadeshism*, if the history of the commercial and industrial progress of the world is to be believed. The remedy lies in creating a real *swadeshism* for India which will demand the services of the whole of her labouring classes and close the door of recruitment against foreign countries. The best way to create this *swadeshism* is to adhere strictly to the use of indigenous articles in preference to those of the colonies, which look down upon India as only a country of coolies. The Viceroy proposed the adoption of a policy of reciprocity, but, asks the journal, when will that proposal be given effect to?

587. Commenting on the appointment of Commissioners under the Defence Act in all the divisions of the Bengal Presidency, the *Bengalee* says that the selection is

Special Tribunals.

good so far as it goes. It only wishes that there was no necessity for the appointment of these commissioners.

588. Referring to Sir William Wedderburn's suggestion that the coming Congress which is to meet at Bombay in December next should consider this question and adopt a

The coming readjustment.

programme "setting forth the scheme of constitutional reforms which from the Indian point of view are most needed for India's welfare," the *Bengalee* writes that the great point is to secure absolute unanimity amongst the people; and a programme, supported by the united voice of India is bound to be treated with the respect and consideration which it deserves. A small conference of the leaders of the congress and the Moslem League should meet and formulate a scheme of reform. Everybody is thinking of it, and if the leaders were to meet for a couple of days in a centrally-situated place, where it would be possible to consult others, the programme could be settled without difficulty. It would be a great advantage if, before this was done, an understanding could be arrived at between the leaders and the authorities in India. The former should like to know how far the latter are prepared to go. The final verdict, however, will rest with the Government at home and the British democracy who would like to show in a substantial form their appreciation of India's loyalty and of her splendid services in the present crisis. Indians have their ideals, and must see that in any scheme of readjustment they are at least partly fulfilled and the ground prepared for their fuller realization in the near future. They have their own duties to perform and are also the trustees of the future. In securing reform for themselves, they must attend to the claims of the future and prepare for the ultimate evolution of self-government upon lines which will make India an equal partner of a great and federated Empire.

589. Writing on this subject, the *Indian Empire* says that so far as the question of internment is concerned, it has been

Internment in Bengal.

pointed out by several contemporaries, whose voice by virtue of their position and circulation, should certainly weigh with the rulers, that the remedy is worse than the malady. It is undoubtedly a punishment; and punishment can be meted out only to offenders. Some of the young men who have been interned are perhaps political suspects who might have been concerned in one or other of the cases tried by competent courts of law. But since they were acquitted or even discharged and no further offence has been proved against them, to punish them thus severely appears to be repressive than otherwise and may defeat its own object. Moreover, when enemy subjects who are being interned in every part of the Empire are being supported by the Government, to require the youths who are interned under the Defence Act to find the means of their livelihood as best they can is to carry the repression a little farther. The case of Jnanendra Mazumdar deserves special notice. Although a phthisical patient under the special treatment of a doctor in Calcutta, he was compelled to hurriedly leave for his place of internment. However, it is pleasing to note that through the clemency of our just and sympathetic Governor he has been interned in Calcutta. The other day the journal read in a local contemporary which, again, enjoys the reputation of having received a subsidy from the Government, since the rumour has never been officially denied, of a colloquy between a high police officer and one of the youths who have already been interned. The latter retorted by observing that if the authorities would not pay the cost of their upkeep they would live by dakaity. Of course, all this might have been in jest; but it reveals a contingency which may not prove improbable. For this reason it is hoped that Lord

BENGALKEE,
15th June 1915.

BENGALKEE,
15th June 1915.

INDIAN EMPIRE,
15th June 1915.

Carmichael will take the question into his favourable consideration, for the officials do not seem to have exhausted their list of persons likely to be visited by this form of punishment.

BEN ALLEN
16th June 1915.

590. Writing on the achievements of the Defence Act in the Punjab, the *Bengalee* says that it is difficult for the general

The Defence Act in the Punjab.

public to accept them as at all satisfactory from any point of view. If there was any real justification for placing such a large number of persons upon their trial on charges that might send them to the gallows or to transportation for life, not to mention long-term imprisonment, then the fact that fully five-sixths of them have been discharged speaks very unfavourably of the efficiency of the provincial executive. If there was no real justification for charging so many men before the courts, or if they were arrested and placed upon their trial upon insufficient evidence, then also it does not speak much in favour of the Punjab Police. The usual Anglo-Indian plea that the course of swift justice is obstructed in this country by legal quibbles cannot be advanced here. The accused under the Defence Act cannot claim to be defended by counsel in their own right. It depends entirely upon the good grace of the court either to allow or disallow them this privilege. Then the trial is practically summary, and there is no right of appeal against the verdict of the Court of Special Commissioners appointed under this Act. The principal plea for the Act was that it would secure quicker and larger conviction than what previous experience had shown was the case in the so-called political cases. That plea has completely failed here. Of course Governments are not used to confessing the failure of their acts; and the Punjab Government seem to consider that the number of offenders brought to justice, though small as compared with the number engaged in the dakaities, is "substantial." Is it too much to hope that Lord Hardinge will call for the records of these cases and demand an explanation from the Government of Sir Michael O'Dwyer for these trials? But whatever explanation the Government of the Punjab may offer, the result of the first batch of trials under the Defence of the Realm Act cannot by any means be held to have justified it; and in view of this fact the Government of Bengal might have at least delayed the enforcement of this Act in Bengal until it had been more justified in the Punjab.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

AMRITA BAZAR
PATRIKA,
10th June 1915.

591. It appears, remarks the *Amrita Bazar Patrika*, that India will not get unalloyed benefit from the Government wheat scheme. For, while under it, the poor

The Wheat Scheme.

class will be saved from purchasing wheat at a prohibitive price, another class—the merchants—will lose a good opportunity of making good profits by the sale of wheat in European countries at the very lucrative price which is ruling there. A certain profit will, of course, be made by the Government out of the trade, in which the general people will not be allowed to participate. If the Government, however, keep down the price of wheat which is sent abroad, some European countries will also benefit at the cost of India.

AMRITA BAZAR
PATRIKA,
16th June 1915.

592. Referring to the feeble response of the public to the cries for help in this connection, the *Amrita Bazar Patrika* writes that the Government seems to take no notice

Dire scarcity in East Bengal.

of the situation, though some local officials are doing their best. Should no attempts be made to rouse its slumbering conscience? Indeed private charity is quite incompetent to cope with such a widespread calamity. The Government must, therefore, step in to save the starving people from an awful fate. The recent floods have added to their misery, and as if the cup of their woes were not yet full, the report of a fierce cyclone and a sudden rise of the river and the destruction of crops comes from Mymensingh. Verily Mymensingh is a doomed district. It is about to be divided into three districts, which means an enormous increase in the cost of its administration; it has suffered the most from the dislocation of the jute trade; and its early paddy and jute crops are threatened with destruction owing to the cyclone and excessive rains. Both State aid and public help are thus urgently needed. There

is then the Imperial Relief Fund. It cannot be gainsaid that this scarcity is due to the war. Most of the East Bengal districts are dependent on jute and there was very poor market for it last year. Cheap jute has profited the mills on both sides of the river Hooghly, but to the agriculturists it spelt simple ruin. The Imperial Relief Fund ought to be, therefore, available for the relief of these afflicted persons. As stated, only one class of people has profited by the war. It is the jute millowners. They bought raw jute at a very low rate from the raiyats and are manufacturing tens of thousands of jute bags and selling them at good prices for the purposes of the war. Some of the millowners are making lakhs every week. Surely they should open their purses to save from starvation the poor raiyats to whom they are so much indebted.

593. In the matter of growing agricultural products, says the *Amrita Bazar Patrika*, no country can perhaps vie with India. Her grains, pulses, vegetables and other

The produce of India.

cereals are cultivated and reaped all round. As regards her fruits, they are of so many varieties and grown in such large quantities that the general masses can live upon them easily for about two or three months in the year. If India had been a self-contained country and had her resources all left for her own use, she would perhaps have never known what famine or want was. But she has now to grow food-grains not only for herself but also for foreign people who do not produce their own, but having more money at their disposal, may have any quantity of India's produce at the cost of the children of the soil.

AMRITA BAZAR
PATRIKA.
16th June 1915.

VI—MISCELLANEOUS.

594. Commenting on an article in the *New Statesman* on this subject

Indians and Army Commissions.

the *Herald* remarks that it is pointed out that the question is gradually assuming an insistently practical shape. The writer says that Indian officers are classed with British commissional officers in the casualty lists, but this can be regarded only as a matter of courtesy. He points out that, as long as they are appointed by the Government of India, and do not hold the King's commission, the most senior and distinguished Risaldar Major or Subadar Major must remain inferior and salute the youngest British subaltern. The honorary rank in the British Army, bestowed upon some of the Indian princes is merely a complimentary distinction. So at both ends of the ladder the privilege is denied to Indians. What has been the result of this disqualification? The writer says the resentment felt at the stigma is not purely sentimental. The disqualification has closed an honourable profession to the Indian aristocracy, who possessed an inherited talent and taste for a military career. Nor is its effect less detrimental on the *morale* of the Indian Army as a whole; and it is not surprising that British military commanders of acknowledged authority, possessing the widest Indian experience, should, from time to time, have expressed themselves as in favour of granting commissions to Indians. Lord Minto, when Viceroy here, sent home a scheme for enrolling a regiment officered throughout by Indians. The writer points out that the scheme is in the pigeon-holes of the India Office, and speaking in 1913 Lord Minto declared that even then he did not know what had become of it or why it was shelved. The Indian soldier, says the writer, is no longer debarred from winning and wearing the Victoria Cross; and the occasion is appropriate for taking the next step. It is rightly pointed out that after the splendid vindication of Indian loyalty and gallantry which the last few months have witnessed the concession would come with peculiar grace and force. It would strike the imagination of all classes of Indians as nothing else could, and strengthen their faith in the *bona fides* of British rule. It is particularly gratifying to learn from the writer that his view is shared by not a few British officers. He quotes a retired Indian Commander-in-Chief as saying that if the proposal materialised it would have his strong support. Mr. Charles Roberts, the Under-Secretary of State for India, too, made very sympathetic

HERALD.
8th June 1915.

reference to the question in the notable address he gave at Sheffield on 25th February last. As for Indian public opinion, he rightly says that it is not only ripe but insistent. As was pointed out by Mr. Roberts, the "consolidation of right feeling" between Britain and India was the paramount task before both communities. Can it be said, asks the writer, that that aim is being served by the perpetuation of an anomaly which has its roots in the same "unregenerate racial feeling" which Mr. Roberts so strongly condemned? Someone in authority should take the initiative. Lord Minto's scheme, it has been suggested, was thrown overboard by the reactionary element at the India Office. But the time has come when that element ought to rise to the occasion.

CALCUTTA BUDGET,
11th June 1915.

595. Referring to the Government report on the treatment of Indians in Trinidad, British Guiana, Jamaica and Fiji, the *Calcutta Budget* says that it is certainly a much rosier view of the situation than it has been accustomed to take and not in consonance with the reports that have reached this country or the agitation that has been conducted for many years past. Moreover, Messrs. Gandhi, Polak and such other Indian leaders in South Africa have not said anything which might lend colour to this picture. The journal fears it is too late in the day to convince the Indians that out in the colonies they are treated fairly and as equals by the colonists, for the simple reason that if this were the case, there would be no agitation, no reports of prosecutions, nay persecutions, no disabilities that have not been denied; nor would leaders like Mr. Gandhi be allowed to state their experiences both here and in England as openly as they have done; furthermore, English publicists, politicians and Members of Parliament would not appeal as often as they have appealed to the Home Government and the Colonial Office on behalf of the Indian immigrants in South Africa. The restrictive enactments in Canada and Australia still stand and do not appear to have been lightened of their rigours.

TELEGRAPH,
12th June 1915.

596. Writing on this incident, the *Telegraph* says the 29th of last month was the date of the Wesak festival of the Buddhists, and on the previous day, a procession at Kandy stopped before a mosque on the way bent on mischief. There was a fracas with the Moors, and though the police stopped it for the time being, disturbances became general in various parts of the city, so that volunteers and the military had to be called out, and even a contingent had to be summoned from Colombo. The next day, 72 miles away, riots broke out in the latter city and for a time the situation became serious indeed. The Riot Act was read; the Punjabi regiment in garrison, the several volunteer corps, and practically every able-bodied European on the island and the Town Guard, not to speak of the police, were all out; martial law was proclaimed and machine guns were brought out. Besides the two cities, many outlying stations were also affected, so that the whole island, as it were, was in a ferment. Fortunately religious fanaticism did not fan the flame, although the Moors suffered everywhere and mosques and *botiques* were plundered by the hundred. Some idea of the gravity of the trouble can be formed when it is said that in Colombo alone the casualty list numbered several scores dead and several hundreds wounded; although the only European killed was a volunteer trooper, who died of sunstroke. Two other Europeans were struck in the face and bled. This, no doubt, looks rather queer since so much has been heard of their being everywhere and always, night and day, sleeping on the road with machine guns by their side, and so forth. Evidently all the blows were taken and given by the natives. Be that as it may, it will interest Indians to learn that some little praise is left by the Anglo-Indian chroniclers for the Punjabis, who are said to have covered themselves with credit. Thanks very much for the compliment; and perhaps they, too, did not escape as unhurt as the European—Regulars and volunteers. Whatever it was, it is gratifying to learn that the authorities now have the situation well in hand and that peace and order have been re-established and business has been resumed. Nearly 2,000 people are said so far to have been convicted and placed in jail! This one fact is sufficient to clothe the affair in lurid light, although such incidents do not happen every day in the year. However, all's well that ends well.

597. The *Calcutta Budget* writes that opinion was invited from the readers of the *Bengalee* and the *Bangali* as to the twelve great men of Bengal, who, according to them, contributed materially to the national progress and regeneration of the Bengali race, by their activities in any sphere of life. In reply, several hundred letters were received up till the 10th instant, and the results published, as follows:—(1) Raja Ram Mohan Roy, (2) Iswar Chandra Vidyasagar, (3) Keshab Chandra Sen, (4) Swami Vivekananda, (5) Surendra Nath Banarji, (6) Arabinda Ghosh, (7) Bankim Chandra Chattarji, (8) J. C. Bose, (9) P. C. Roy, (10) Ramesh Chandra Dutta, (11) Sir Ashutosh Mukharji, (12) Kristo Das Paul. One wonders on what principle the names have been picked out. If it is for pioneer work the list is neither complete nor correct; and the same may be said if one views it from the standpoint of material contribution to the national progress and regeneration of the Bengalis. The names of Sisir Kumar Ghosh, of Haris Chandra Mukharji, and of Raja Rajendra Lala Mitra have been left out and Arabinda Ghosh, Rabindra Nath Tagore, Ramesh Chandra Dutta and Kristo Das Paul have been shosen instead! It is something like reason running riot; but perhaps it is neither here nor there. The journal does not deny that they too form the flower of the Bengali race, but do they compare with the others or with those it has named? The paper does not choose to enter into a discussion of relative merits; but it wonders if there can be any Bengali, unless he is blinded by prejudice, who can deliberately leave out the three it has named as also Michael Madhusudan. For decency's sake the *Bengalee* might have put in a rider regretting the prejudiced nature of the letters received by it. In that case the journal would have had nothing to say; as it is, the whole matter looks queer enough in all conscience.

F. P. McKINTY,
Special Assistant.

11, CAMAC STREET,
CALCUTTA,
The 19th June 1915.

